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A view of the general tenour
of the New Testament



A VIEW
OF
THE GENERAL TENOUR OF THE NEW TESTAMENT
REGARDING
THE NATURE AND DIGNITY
OF
JESUS CHRIST;
INCLUDING
A COLLECTION OF THE VARIOUS PASSAGES
IN
THE GOSPELS, ACTS OF THE APOSTLES,
AND THE EPISTLES,
WHICH RELATE TO THAT SUBJECT.
TO WHICH ARE NOW ADDED
A CORRESPONDENCE WITH
THE LATE BISHOP OF SALISBURY,
TOGETHER WITH
REMARKS ON THE PRE-EXISTENCE OF CHRIST,
AND ON TOLERATION AND FANATICISM.

BY JOANNA BAILLIE.

THE SECOND EDITION.

LONDON:

Printed by Richard and J. E. Taylor, Red Lion Court, Fleet Street ;
AND SOLD BY SMALLFIELD AND SON, NEWGATE STREET.

1838.



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PREFATORY NOTICE.

THAT nothing may be found in the following pages but what has been set forth more ably before, will not I trust be deemed any good reason for considering this publication as a useless one. In the present times the multitudes of new works following each other in rapid succession, which the most diligent reader can scarcely overtake, yet is unwilling entirely to relinquish, is a very unfavourable circumstance for acquiring the information to be found in the old, and makes former authors to be very much neglected and forgotten. It is from short works and periodical publications that our young people now receive their information and impressions ; and what may be perused at one continued sitting, will often give the mind clearer ideas, and impulses more invigorating, than lengthened and recondite writings of far greater learning and ability. Nay, the very deficiencies and wants of a concise work will sometimes set a young person to think for himself, who might, perhaps, at the conclusion of what is called a *course* of reading, have only found his memory possessed of many confused, mutilated, contradictory ideas, with which he would have but little inclination to

occupy his thoughts any further. If these pages collect for the reader, under one general view, what he would not have collected for himself, they are useful ; and should they not be found to contain one observation which has not been often and better expressed before, yet still, as connected with such a simple unbroken exposition of Scripture authority, they are useful and deserving of attention. What does it signify where ideas are to be found, to one who, from the habits, pursuits, and prepossessions of the times, is withheld from searching after them ? And above all, they ought to be reckoned useful, should they induce a youthful reader to become acquainted with the best writers of all sects on the present momentous subject ; doing it, however, with a prudent caution against ingenious and subtle reasoning, which a good cause seldom requires, and from which a bad cause so often receives its greatest or only support.

HAMPSTEAD,
April 11, 1831.

P R E F A C E

TO THE SECOND EDITION.

It was once my intention not to publish a second edition of the "New Testament View," but to leave one behind me prepared for the press, to be published by my executor ; for in truth I had done for conscience' sake what it was painful for me to do, and was willing to be at rest. But after a time, for reasons that need not be specified, I could not do so without giving some cause for a suspicion that I had changed my opinions regarding the subject of my tract.

Some months after the publication of the "New Testament View," the late Bishop of Salisbury published an answer to it in a letter addressed to the author, entitled, "Remarks on the General Tenour of the New Testament regarding the Nature and Dignity of Jesus Christ." He was so obliging as to send me a copy of it, preceded by a short note, in which he said, "It would give me great pleasure to receive from you your opinion of any part of it in which you may think me mistaken." I was very unwilling to enter into any public controversy with His Lordship, a task for which I felt myself unqualified ; but not to have stated to him my opinion of the

chief points in his letter, for his own private satisfaction, when requested to do so, would have shown a want of the respect due to his character as a scholar and a clergyman, and an insensibility to the courtesy and charitable forbearance with which he had treated what he might naturally have considered as a very presumptuous publication. I therefore obeyed him, and stated in a letter of no great length the objections that arose in my mind to his public answer to my tract. He received it in good part, and wrote to me again: thus other communications passed between us that make a continuation of the subject of my little work, and of the “Remarks” of my learned opponent. This correspondence cannot, I readily confess, be thoroughly understood but by those who have read His Lordship’s public letter; yet as that work has passed through two editions, while the other which gave occasion for it has not, properly speaking, passed through one, I may presume the reader to be acquainted with it, or at least to have it in his power to become so.

After all these letters had been written and the dates of them become old, a tract, published in 1836, entitled, “Christian Theology, or the Doctrine of the Trinity and the Ministration of the Holy Spirit, the leading and prevailing doctrine of the New Testament; addressed to the humblest understanding as well as to the most enlightened, in a second

letter to Mrs. Joanna Baillie,"—appeared. The chief purpose of this public letter is to confute what I had alleged,—namely, that a person of plain understanding, previously uninstructed in the doctrine of the Trinity, might read through the whole of the New Testament without being aware that such a doctrine is taught in it. This work states all the different passages which the author conceives must have enabled an unlearned reader of ordinary capacity, from a diligent perusal of Scripture, to make out the doctrine for himself, and dwells particularly on the famous text of St. John concerning the three witnesses, of the authenticity of which he has no doubt. My last letter is in answer to this, which drew from my candid and liberal opponent a note full of courtesy and kindness; and thus ended our amicable controversy, in a spirit of Christian charity that has too seldom accompanied such differences of opinion.

Having then altered my intention, as above mentioned, I wrote not long since to His Lordship, telling him of my proposed second edition of the "View," and saying I should be glad to add to it the letters that had passed between us on the subject. To this communication I received an immediate and favourable reply, which I beg to subjoin to the others; and one also received a short time before, which, though not connected with the subject in question, I have pleasure, now that he is no

more, in presenting to the reader, because it shows the amiable feeling and discriminating taste of the writer, at an age when both are often supposed to be blunted. It was occasioned by his having sent me some printed verses on serious subjects, and my having in return sent to him my lines on the death of Sir Walter Scott, and a manuscript copy of Mrs. Hemans's beautiful death-bed sonnet. I have pleasure also in doing so, because it contains a just tribute to our most accomplished poetess, the beautiful living light of whose genius has been so lately extinguished, though its reflected rays will remain with us for ever. I am truly concerned that his letters must now be presented to the public as posthumous; and feel that the late melancholy event that made them so, has deprived myself (though personally unknown to him) of a mild, charitable and liberal opponent,—of a sincere well-wisher and friend.

To the present edition I have added communications with an acute and ingenious friend on a subject very nearly connected with the “New Testament View,” and naturally arising out of it. I had requested my friend to state to me the chief objections made by the second sect of Unitarians to the supposed pre-existence of our Saviour; and this being complied with, I endeavoured to answer their objections by pointing out various texts, drawn from the Gospels and Epistles, that appeared to me strongly to support the idea of his pre-existence.

And I am now glad to have an opportunity of touching upon this subject ; for in my tract I have been thought to condemn their opinions in too summary a way, without showing grounds for my dissent.

Some apology, I feel, ought to be made for the detached reflections inserted at the end ; yet as they are all allied to the main design of the book and are not very long, I trust their being thus produced will be pardoned.

In an Appendix will be found an exposition of texts, similar to those in the main body of the work, from the Revelation of St. John ; and I do so, not because I have altered my opinion regarding the authenticity of that book, but that those readers who do receive it as of good authority may have the satisfaction of seeing in sequence what it actually contains relating to the present subject.

And now I must be allowed to say a few words of grateful acknowledgment for the various friendly letters I have received since the publication of the “ New Testament View,” from excellent people who have thought my opinions expressed therein very erroneous, and have anxiously wished to convince me of my errors, by laying before me the chief arguments made use of by orthodox divines in support of their creeds. Supposing me not to be acquainted with those arguments before, there was good cause indeed why I should no longer be al-

lowed to remain in ignorance. The diligent pains taken by them for my instruction, I feel very sensibly as a real Christian kindness, and they have my sincere thanks. I have received also from most benevolent persons, who seemed to think that my salvation was in danger from my errors in belief, letters of friendly warning ; and to them I am particularly beholden ; for they did, not in the spirit of dictation, but of real humanity, what was painful for themselves to save a soul from destruction. Can any service deserve grateful acknowledgments more than this ?

To the Clergymen of the Established Church—those who have long been my friends and acquaintances, and whom I hope to retain as such to the end of my days,—I feel myself much indebted. Many of them, firm in the belief of, and zealous for the orthodox doctrine, have not suffered their own prepossessions to stand in the way of kindness to an offender, as they might naturally deem me to be. They have on every occasion, as far as I know, treated me with mild forbearance ; I have received acts of friendship, and favour, and courtesy from some of them, and I do not know one of them all who has in regard to myself departed from that Christian grace so eloquently described by St. Paul. “ Charity suffereth long and is kind,” says the apostle of their Lord, and I feel that they have obeyed his instructions.

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A VIEW
OF THE GENERAL TENOUR OF
THE NEW TESTAMENT

REGARDING THE
NATURE AND DIGNITY OF JESUS CHRIST.

CONCERNING the nature and dignity of our blessed Saviour there have been many different opinions, professing to rest upon the testimony of Scripture ; but three great distinct doctrines are the groundwork of all. The high church doctrine of the Trinity makes Jesus Christ God, equal in power, and all other attributes, with the supreme God, or God the Father. That which is commonly called the Arian, supposes him to be a most highly exalted Being, who was with God before the creation of the world, and by whose agency it probably was created, by power derived from Almighty God. That which is denominated the Socinian, regards him as the great Missioned Prophet of God, sent into the world to reveal his will to men ; to set them an example of perfect virtue ; and to testify the truth of his mission by the sacrifice of his life*.

* See Note 2 at the end.

These three rules of belief stand far apart, though the two last are very often confounded with each other. The advocates for the first or high church doctrine, taking it for granted that the chief reason for dissenting from their authoritative and established belief is its being incomprehensible, when taken along with the unity of God, use, and justly use, in its defence a powerful argument :—" Every thing round us," say they, " is a mystery : we know not how our own volition effects one movement of our body ; we know not how a seed put into the earth produces an herb or a tree ; we know not how the smallest leaf bursts the little bud attached to the parent stem, and unfolds itself to the air ; and shall we reject what is taught in Scripture, because we are unable to comprehend it?" On this ground they stand strong*.

But no Christian—no Protestant Christian, regulates, or at least ought to regulate, his faith by any thing but what appears to him to be really taught in Scripture. To human reason, the noblest

* It will be readily perceived that when it is said, as above, " on this ground they stand strong," it only regards the argument when ignorance is supposed to be the cause of dissent ; as in our Saviour's beautiful illustration of the power of the Spirit to Nicodemus :—" The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth." But when the want of comprehension arises from a statement of things contradictory to human reason, or what appears to the objector to be so, the analogy advanced on behalf of the Trinitarians—what has often been urged by them—is of no avail. This distinction did not present itself to my mind at the time, though immediately upon its being pointed out to me by a more acute friend, I perceived its force ; and I am glad of this opportunity to acknowledge the oversight.

gift of our heavenly Father, are submitted the proofs of our Scripture's authenticity—its claim to being received as the word of God ; and to human reason also must be submitted the interpretation of its meaning. The deepest scholar, when he has examined the original words of any passage of Scripture, and clothed it in corresponding words of his own native tongue, is a better judge of its meaning than a man of natural good sense, who knows no language but his own, only in as far as he may have compared that passage with others in the original versions, relating to a similar subject. Put a translation of the passage in question, and translations of those related to it, under the consideration of the unlearned man of sense, and he becomes as competent a judge of its meaning as the scholar. There is no honest way of establishing any religious doctrine but setting before the mind those passages of Holy Writ in which they are taught, or have been supposed to be taught. Now, the most liberal and judicious clergyman, in preaching upon such subjects, can only support the doctrine which he advocates by a partial production of scripture evidence, and can scarcely be supposed to offer to his audience the opinions of an unbiassed mind. In proportion to the importance of a doctrine, it is required that the whole scriptural passages regarding it should be given to the consideration of the sincere Christian ; and if he be really sincere, the tediousness and monotony of the task will not deter him from undertaking it, and going through it thoroughly. Indeed, there is no other way of coming to clear and satisfactory conclusions. To form de-

cided opinions on particular insulated portions of any work, without regarding their agreement with the plain general tenour of the whole, would be unwise and unfair ; but more especially so, should that work, like our Sacred Writ, abound in metaphorical expressions.

I am ignorant if any general collection of texts bearing on the present subject has been already laid before the public ; but, as far as I know, there is none on so simple a plan as the following, which is the fairest and, I should suppose, the most useful way of treating it. Surely the fairest ; for the peculiar doctrines of all denominations of Christians are professedly founded upon Scripture ; and a full exposition of Scripture must, therefore, be considered as equally friendly to them all,—as that which they ought all to desire, if their professions be sincere. The most useful also, as the mind of the reader will remain in an unexcited state, which can seldom be the case when following the ingenious arguments of a treatise or discourse.

I presume, then, to lay before the reader all the texts, as they follow one another, in the Gospels, the Acts of the Apostles, and in the Epistles, which appear to me to have any reference to the nature, dignity and offices of Jesus Christ ; leaving him to draw from them what conclusions his honest judgment shall dictate. To the Old Testament I do not refer ; for the Jews were the best judges of the peculiar idioms and grammatical distinctions of their own language ; and any conclusions founded upon these, which they have at no time entertained or admitted, can be but slight authority. I have

also refrained from producing any texts from the Revelation ; because it appears to me that a vision vouchsafed to St. John, or to any holy person whatever, is not proper authority for any doctrine ; and this I should have said had the book in question been always received as canonical, or admitted into the canonical list by a less meagre majority of votes.

In producing these passages of Scripture, I almost always transcribe the whole of a sentence, though the whole should not bear upon my subject ; and as many of the sentences in the Epistles are long, involved, and crowded with matter, this may appear to be an unnecessary demand upon the attention : but I thought it better to do so, than to be suspected of holding back any part that might really be, or that might be supposed to be, explanatory. I have set down, likewise, passages which may appear to bear upon my subject very dubiously ; but this will at least be admitted as an error on the safe side. It is better to be redundant in testimony, where the subject is of great importance, than to be deficient. I have also produced the short sermons, or declarations of their faith, addressed by the Apostles to the people at the first promulgation of the Gospel, recorded in the Acts of the Apostles, as well as the prefatory sentences at the beginning of each Epistle, and the benedictory conclusions, though not immediately, and sometimes not at all, connected with the doctrines in question, because they frequently contain short declarations of their faith, and would, though nothing else of their writing remained, give one a good idea of what they

conceived to be the most important tenets of their religion. For it will surely be allowed that the early declarations of belief, addressed by the Apostles to the first converts, contained what they conceived to be of most importance for them to know ; and that any after, additional doctrines that were not a direct promulgation from the blessed Founder of their religion, must be considered as of less importance, and by no means fundamental. The strong meat that St. Paul recommended for the nourishment of men, in contradistinction to the milk to be given to babes in the faith, is indeed an after decision of the Apostle's, under the inspiration of the Holy Spirit ; but it relates to the relieving of gentile converts from the ceremonial observances of the Jewish law,—a matter that did not naturally offer itself to the consideration of St. Paul or any of the Apostles, till converts from the Gentiles had been actually gained. I do not mean, however, to insinuate that the following collection of texts is free from deficiency ; and should be much better pleased with a reader who searches for himself, to see whether I have omitted any thing which ought to have been produced, than with one who takes for granted that it is complete.

It may be urged, that if candid Christians would diligently examine the Scriptures for themselves, regarding every important doctrine entertained by the different sects to which they belong, there would be no need of such a work as the present. Yet even were this the case, there would be great difficulty, when reading the Bible with this intention, to recollect, as they proceeded, what they had

already passed, and, consequently, in perceiving how one passage relates to another ; for the perusal of intervening passages, not connected with the object in view, would necessarily create confusion, by exciting other interests, and dividing the attention. It is to save the diligent and well-intentioned, as well as the impatient and indolent, a salutary task, which they would never, perhaps, execute in this way to their own satisfaction, that I offer to the public the following pages*. Taking the common version (bearing date the year 1765), printed by authority at Cambridge, for my guide, no injury, at least, can be done to the established doctrine of the church ; for the learned divines who made that translation, under authority, were all professed believers of the established doctrine, and would therefore naturally give that sense to the words of every passage which was most favourable to their own tenets. I am no scholar ; but when I admit this to be the case, I would not be understood to consider want of learning as any disqualification for a task like the present. On the contrary, it is perhaps an advantage, by suppressing all presumptuous desires which learning might create to correct the established translations of particular texts, and to attempt thereby to bias the opinions of others from slight and inconclusive differences. Good intentions, a clear common understanding, and the absence of those acquirements which naturally impose an authority over the judgments of men, are the best qualifications for such an undertaking.

The most liberal clergyman of the various esta-

* See Note 2 at the end.

blished churches, and, thank God ! there are many such, could scarcely, with the purest intentions, remain unconstrained by the reproach he might incur, and still more by the pain he would inflict, in collecting portions of Scripture that would to many appear unfriendly to the community to which he belonged. Indeed, he would feel that, in doing so, he would by many be considered a latitudinarian, unfit for the charge committed to him ; and that, so considered, his means of being useful to his parochial flock would be greatly abridged. It is to an unlearned lay person of no authority to whom a task of this nature reasonably belongs ; and, as far as these qualifications go, there is surely no vanity implied in supposing myself in some degree competent to it.

We cannot, I should think, be far wrong in believing that the simplest and most obvious meaning of the words, when not inconsistent with the general scope of the context, is the real meaning of any passage of the Gospels or Epistles ; for, under the guidance of the Holy Spirit, the writers were commissioned to instruct the simple and ignorant. Now, this would have been very imperfectly done, had they left matters important to our faith to be only deduced, by ingenious processes of reasoning, from their words, by the Christian teachers who should follow them in succeeding ages, and teachers, too, not guided by divine inspiration. If, to avoid this difficulty, we suppose the Holy Spirit to have guided also the successive fathers of the church, who in many points differed from one another materially, how shall we get out of the la-

byrinth? One teacher, of honest character, is as well entitled to call himself inspired as another, and we should then be forced to take refuge from confusion and discord in an infallible earthly guide ; which, to the great misfortune of Christendom, was at last actually done. Nay, we must own, that something near akin to it was also done by the leaders of the Protestant church, enlightened as they comparatively were, when they asserted that such and such of their own explanations of Scripture must necessarily be believed.

I shall no longer occupy the time of the reader with further observations, but reserve what else I would offer to his consideration till the end, when he shall have perused the following extracts.

SAINT MATTHEW'S GOSPEL.

Chap. II. v. 11.—“ And when *they* were come into the house (viz. the wise men of the East), they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.”

Chap. III. v. 16, 17.—“ And Jesus, when he was baptized, went up straightway out of the water ; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Chap. IX. v. 2. to 6.—“ And behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy ; Son, be of good cheer, thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts ? For whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, and walk ? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.”

Chap. X. v. 40.—“ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”

Chap. XI. v. 25, 26, 27.—“ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

Chap. XII. v. 5, 6.—“ Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple.”

Again, from the 15th to the 29th inclusive.—“ But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. Then was brought to him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not

this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : and if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? and if I by Beelzebub cast out devils, by whom do your children cast them out ? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house."

Again, in v. 47. to 50.—“ Then said one unto him, Behold, thy mother and thy brethren are without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother ? and who are my brethren ? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren ! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Chap. XIV. v. 33.—“ Then they that were in the ship (viz. who had seen him walking on the sea) came and worshipped him, saying, Of a truth thou art the Son of God."

Chap. XVI. v. 13. to 18.—“ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am ? And they said, Some say that thou

art John the Baptist ; some, Elias ; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Again v. 27.—“ For the Son of Man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.”

Chap. XVII. v. 5.—“ While he yet spake (viz. Peter), behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.”

Chap. XVIII. v. 18, 19, 20.—“ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

Chap. XIX. v. 16, 17.—“ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life ? And he said unto him, Why callest thou me good ? there is none good but one, that is God : but if thou wilt enter into life, keep the commandments.”

Chap. XX. v. 20. to 23.—“ Then came to him the mother of Zebedee's children with her sons,

worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

Again, v. 26, 27, 28.—“ But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Chap. XXI. v. 4, 5.—“ All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

Chap. XXII. v. 41. to 45.—“ While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies

thy footstool? If David then call him Lord, how is he his son?"

Chap. XXIII. v. 8, 9, 10.—“ But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth : for one is your Father, which is in heaven. Neither be ye called masters : for one is your Master, even Christ.”

Again, v. 38, 39.—“ Behold, (speaking of Jerusalem) your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Chap. XXIV. v. 30, 31.—“ And then (after speaking of the tribulation of the latter days, &c.) shall appear the sign of the Son of Man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

Chap. XXV. v. 31, 32, 33.—“ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left.”

Chap. XXVI. v. 26. to 29.—“ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ;

this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Again, v. 38, 39.—" Then saith he unto them (his disciples), My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me ; nevertheless not as I will, but as thou wilt."

Again, v. 52, 53.—" Then said Jesus unto him (the disciple who had cut off the ear of the high priest's servant), Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ?"

Again, v. 62. to 66.—" And the high priest arose and said unto him, Answerest thou nothing ? what is it which these witness against thee ? (viz. that Jesus had said he would destroy the temple of God, and rebuild it in three days.) But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy :

what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

Chap. XXVII. v. 46.—“ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Chap. XXVIII. v. 16. to 20.—“ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

Throughout St. Matthew's Gospel the power of working miracles, with all the wisdom and knowledge of Christ, is spoken of as derived from God. In the 25th chapter, where it is said, “ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory,” &c. there is indeed no mention of the glory being derived; but in turning back to the 16th chapter will be found these expressions, relating to the same grand events, verse 27, “ For the Son of Man shall come in the glory of his Father with his angels, and then he shall judge every man according to his works.”

SAINT MARK'S GOSPEL.

Chap. I. v. 1, 2, 3.—“ The beginning of the gospel of Jesus Christ, the Son of God ; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”

Again, v. 7. to 11.—“ And (viz. John Baptist) preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water : but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan : and straightway coming out of the water, he saw the heavens open, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”

Again, v. 23, 24.—“ And there was in their synagogue (viz. the synagogue of Capernaum) a man with an unclean spirit ; and he cried out, saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God.”

Again, v. 34.—“ And he healed many that were sick of divers diseases, and cast out many devils ; and suffered not the devils to speak, because they knew him.”

Chap. II. v. 5. to 12.—“ When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he rose, took up the bed, and went forth before them all; in so much that they were all amazed, and glorified God, saying, We never saw it on this fashion.”

Again, v. 27, 28.—“ And he said unto them (viz. the Pharisees who had been reproving the disciples for plucking ears of corn on the sabbath day) The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is Lord also of the sabbath.”

Chap. III. v. 11, 12.—“ And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.”

Again, v. 32. to 35.—“ And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek thee. And

he looked round about on them which sat about him, and said, Behold my mother and my brethren. For whosoever shall do the will of God the same is my brother, and my sister, and mother."

Chap. IV. v. 37. to 41.—“ And there arose a great storm of wind, and the waves beat into the ship, so that it was now full, and he was in the hinder part of the ship, asleep on a pillow. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”

Chap. VIII. v. 27, 28, 29.—“ And Jesus went out and his disciples into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.”

Again, v. 38.—“ Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels.”

Chap. IX. v. 7.—“ And there was a cloud that overshadowed them (viz. on the Mount of Transfi-

guration) : and a voice came out of the cloud, saying, This is my beloved Son ; hear him."

Again, v. 36, 37.—" And he took a child and set him in the midst of them ; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me ; and whosoever shall receive me, receiveth not me, but him that sent me."

Chap. X. v. 17, 18.—" And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou me good ? there is none good but one, that is, God."

Again, v. 39, 40.—" And Jesus said unto them, (viz. the sons of Zebedee) Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized : but to sit on my right hand and on my left hand is not mine to give ; but it shall be given to them for whom it is prepared."

Again, v. 44, 45.—" And whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Chap. XII. v. 6, 7, 8.—" Having yet therefore one son, his well-beloved, he sent him also unto them, (viz. the wicked husbandmen in the parable of the vineyard) saying, They will reverence my son. But those husbandmen said among themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours."

Again, v. 35, 36, 37.—" And Jesus answered

and said, while he taught in the temple, How say the Scribes that Christ is the Son of David? for David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?"

Chap. XIII. v. 24. to 27.—“ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”

Again, v. 32.—“ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

Chap. XIV. v. 23, 24, 25.—“ And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.”

Again, v. 35, 36.—“ And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt.”

Again, v. 60. to 64.—“ And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is that which these witness against thee? But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am : and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy : what think ye? And they all condemned him to be guilty of death.”

Chap. XV. v. 34.—“ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”

Chap. XVI. v. 15 to 19.—“ And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : In my name they shall cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”

The most striking passage in the foregoing Gospel is to be found in the second chapter, from verse 5 to 12. But the forgiveness of sins here mentioned

is a release from bodily punishment, the consequences of sin. For when Jesus perceived what was passing in the minds of the Jews present, he said, "Why reason ye these things in your heart. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sin, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed and walk." Releasing the sick person from the bodily punishment of sin. When our Saviour would have sinners released from the punishments of another world, awarded to deep moral guilt, it is from his heavenly Father he requests it. "Father, forgive them, for they know not what they do."

SAINT LUKE'S GOSPEL.

Chap. I. v. 32, 33.—(The announcing angel says to Mary) "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Again, v. 35.—"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Again, v. 76. to 79.—“ And thou child (speaking of John Baptist) shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.”

Chap. II. v. 8. to 14.—“ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”

Again, v. 25. to 32.—“ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit

into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel."

Chap. III. v. 16, 17.—" John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire : whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable."

Again, v. 21, 22.—" Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased."

Chap. IV. v. 41.—" And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak : for they knew that he was Christ."

Chap. V. v. 18. to 25.—" And, behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in,

and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Chap. VI. v. 5.—"And he said unto them (the Pharisees who had found fault with his disciples for plucking ears of corn on the sabbath day), That the Son of Man is Lord also of the sabbath."

Chap VII. v. 22, 23.—"Then Jesus answering said unto them (the disciples of John, sent to inquire if Jesus were he that should come, &c.), Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."

Chap. VIII. v. 20, 21.—“ And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”

Again, v. 28.—“ When he (the man possessed by devils) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.”

Chap. IX. v. 26.—“ For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.”

Again, v. 35.—“ And there came a voice out of the cloud, saying, This is my beloved Son; hear him.”

Chap. X. v. 21, 22. —“ In that hour (when the seventy disciples were returned with joy from their mission) Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him.”

Chap. XI. v. 31, 32.—“ The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear ~~the~~ wisdom

of Solomon ; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here."

Chap. XII. v. 8, 9, 10.—" Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God : but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Chap. XIII. v. 35.—" Behold, your house, (speaking of the Jews, as he lamented over Jerusalem) is left unto you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Chap. XVII. v. 24, 25.—(Speaking to the Pharisees, who had asked him when the kingdom of God should come,) " For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation."

Chap. XVIII. v. 18, 19.—" And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ? And Jesus said unto him, why callest thou me good ? none is good, save one, that is God."

Chap. XXII. v. 28, 29, 30.—(Speaking to his

disciples at their last supper,) “Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

Again, v. 66. to 71.—“And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.”

Chap. XXIII. v. 3, 4.—“And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man.”

Again, v. 46.—“And when Jesus had cried with a loud voice, he said, Father, into thy hand I commend my spirit: and having said thus, he gave up the ghost.”

Chap. XXIV. v. 18. to 21.—“And one of them (the disciples on the way to Emmaus), whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And

they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel."

Again, v. 25, 26.—"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

Again, v. 45. to 53.—"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

There is nothing in the foregoing Gospel of St. Luke that ascribes any power but power derived from God to Jesus Christ, unless we consider these words in the tenth chapter as denoting a claim to

equality with the Father : “ All things are delivered to me of my Father : and no man knoweth who the Son is but the Father ; and who the Father is but the Son, and he to whom the Son will reveal him.” The real meaning, or what appears to be the real meaning of those words, will be found in my answer to a letter from the late Bishop of Salisbury.

SAINT JOHN'S GOSPEL.

Chap. I. v. 1, 2, 3.—“ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made.”

Again, v. 10. to 14.—“ He (speaking of Christ as the true light, which lighteneth every man that cometh into the world) was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.”

Again, v. 18.—“ No man hath seen God at any time ; the only-begotten Son, which is in the bosom of the Father, he hath declared him.”

Again, v. 26, 27.—“ John answered them (the

Pharisees), saying, I baptize with water : but there standeth one among you, whom ye know not ; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Again, v. 29 to 34.—“ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world. This is he of whom I said, After me cometh a man which is preferred before me : for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."

Again, v. 48 to 51.—“ Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answereth and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Chap. III. v. 12 to 19.—(Speaking to Nicodemus, he says,) “ If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of

heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Again, v. 30. to 36.—(John Baptist, speaking of Jesus, says,) "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

Chap. V. v. 16. to the end of the chapter.—"And

therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on a sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man ; but hath committed all judgment to the Son : that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this ; for the hour is coming in the which all that are in the graves shall hear his voice, and shall

come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing : as I hear, I judge : and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness of the truth. But I receive not testimony from man : but these things I say that ye may be saved. He was a burning and a shining light ; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John : for the works which my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you ; for whom he hath sent, him ye believe not. Search the Scriptures ; for in them ye think ye have eternal life ; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only ? Do not think that I will accuse you to the Father : there is one that

accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words ? ”

Chap. VI. v. 32, 33.—“ Then said Jesus unto them (the Jews who had asked a sign from him, as Moses had given by feeding the Israelites with manna), Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world.”

Again, v. 38.—“ For I came down from heaven, not to do mine own will, but the will of him that sent me.”

Again, v. 57.—(Still speaking of himself as the bread from heaven,) “ As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me.”

Again, v. 62.—(Speaking as before to the same Jews,) “ What and if ye shall see the Son of Man ascend up where he was before ? ”

Again, v. 68, 69.—“ Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”

Chap. VII. v. 16, 17, 18.—“ Jesus answered them (the Jews who murmured against him at the great feast in the Temple) and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He

that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

Chap. VIII. v. 28, 29.—"Then said Jesus unto them (the Jews who were cavilling at him in the Temple after he had delivered the woman taken in adultery), When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Again, v. 42.—"Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me."

Again, v. 56. to 59.—(Still speaking to the same Jews,) "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by."

Chap. IX. v. 35. to 38.—"Jesus heard that they had cast him (the man born blind who had been restored to sight) out: and when he had found him he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that

talketh with thee. And he said, Lord, I believe. And he worshiped him."

Chap. X. v. 27. to 40.—"My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hands."

Chap. XI. v. 25, 26, 27.—"Jesus said unto her (Martha), I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ,

the Son of God, which should come into the world."

Again, v. 41, 42.—"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

Chap. XII. v. 31.—Now is the judgment of this world: now shall the prince of this world be cast out."

Again, v. 44. to 47.—"Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

Again, v. 49, 50.—"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

Chap. XIII. v. 3.—"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."

Again, v. 13, 14.—"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Again, v. 20.—“ Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me.”

Again, v. 31, 32.—“ Therefore, when he was gone out (Judas Iscariot), Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”

Chap. XIV. entire.—“ Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen my Father ; and how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you I speak not of myself : but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and

the Father in me ; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments : and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

Chap. XV. v. 9, 10.—"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Again, v. 23, 24.—"He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

Again, v. 26, 27.—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning."

Chap. XVI. v. 7. to 15.—"Nevertheless I tell

you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me ; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shew it unto you."

Again, v. 27. to 31.—“ For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee ; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe ?”

Chap. XVII. entire.—“ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power

over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name : those thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled. And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the world hath hated them, because they are not

of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them, and I in them."

Chap. XIX. v. 7, 8, 9.—"The Jews answered him (Pontius Pilate), We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that

saying, he was the more afraid ; and went into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer."

Chap. XX. v. 17.—“ Jesus saith unto her (Mary Magdalene), Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God."

Again, v. 21. to the end of the chap.—“ Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his

disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.”

Through the whole of the foregoing Gospel of St. John, it is the derived powers of Christ, the power bestowed upon him by God to do all things, that is held forth to the disciples, with the exception of the introductory exordium, which at the same time is not inconsistent in one point of view with the sequel.

ACTS OF THE APOSTLES.

Chap. I. v. 1, 2.—“ The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.”

Chap. II. v. 22. to 40. (containing all that part of St. Peter's first address to the Jews and others who wondered at the gift of tongues, just then conferred on the apostles, which relates to the offices and dignity of Jesus Christ).—“ Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know : him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ; whom God hath raised up,

having loosed the pains of death : because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand, that I should not be moved : therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope : because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens : but he saith himself, The Lord said unto my lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what

shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Chap. III. v. 12. to the end of the chapter, (containing St. Peter's second address to the Jews, occasioned by the miracle performed by him and St. John on the lame man, at the gate of the temple). —“ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know ; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times

of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Chap. IV. v. 23. to 31.—“ And being let go, (viz. from the council of the high priest and rulers,) they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is : who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his

Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together : and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Chap. V. v. 29. to 32.—“ Then Peter and the other apostles answered (the chief priests, &c. in council) and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him."

Chap. VII. v. 55, 56.—“ But he (viz. Stephen) being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Again, v. 59, 60.—“ And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with

a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Chap. VIII. v. 36, 37.—"And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Chap. IX. v. 20.—"And straightway he (viz. Paul, immediately after his conversion) preached Christ in the synagogues, that he is the Son of God."

Chap. X. v. 34. to 43. (Containing St. Peter's address to the devout centurion and his household, who were the first Gentile converts).—"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ ; (he is Lord of all ;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem ; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly ; not to all the people, but unto witnesses chosen

before of God, even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Chap. XIII. v. 23. to 39. (Containing that part of St. Paul's discourse in the synagogue at Antioch, that regards the offices and dignity of Jesus Christ.) — "Of this man's (David's) seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare

unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : but he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

Chap. XVII. v. 30, 31.—“ And the times of this ignorance God winked at ; but now commandeth all men every where to repent : because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

Chap. XX. v. 18. to 21.—“ And when they were come to him (viz. the elders of the church of Ephesus whom Paul had sent for to meet him at Miletus), he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and

temptations, which befell me by the lying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

Again, v. 26, 27, 28.—“ Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned¹ to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

Chap. XXII. v. 12. to 16.—“ And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

Chap. XXVI. v. 22, 23. (Paul pleading before Agrippa gives this brief summary of his doctrines). —“ Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the

prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”

In the foregoing books of the Acts of the Apostles it is only derived power that is ascribed to Jesus Christ.—In the 20th Chap. v. 28, there are these words, “Take heed therefore unto yourselves, and unto all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which *he* hath purchased with his own blood.” The pronoun *he* is certainly applied to God. If there be any version in which, in place of a pronoun, the name of Jesus or of Christ is inserted, I know not. As it stands, it makes one solitary passage, involving the Trinitarian doctrine, while all the rest of the book leans a contrary way.

THE EPISTLE OF PAUL TO THE ROMANS.

Chap. I. v. 1. to 7. (Containing the introductory professions).—“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his

name ; among whom are ye also the called of Jesus Christ ; to all that be in Rome, beloved of God, called to be saints : grace to you, and peace, from God our Father, and the Lord Jesus Christ.”

Chap. II. v. 12. to 16. (In connection, leaving out the long parenthesis between, which is not necessary to the complete sense of the sentence, nor relevant to our subject).—“ For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

Chap. III. v. 23. to 26.—“ For all have sinned, and come short of the glory of God ; being justified freely by his grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.”

Chap. IV. v. 23, 24, 25.—“ Now it was not written for his (Abraham’s) sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, and was raised again for our justification.”

Chap. V. v. 1.—“ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Again, v. 10, 11.—“ For if, when we were ene-

mies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Again, v. 15.—“But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”

The same thought is repeated in verses 17. to 21.

Chap. VI. v. 8. to 11.—“Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Chap. VIII. v. 3.—“For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

Again, v. 8. to 11.—“So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead

dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Again, v. 16, 17.—"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Again, v. 28, 29.—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

Again, v. 32, 33, 34.—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Chap. IX. v. 5.—"Whose (speaking of the Israelites) are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Chap. X. v. 8, 9.—"But what saith it? (viz. the righteousness that is by faith.) The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Chap. XIV, v. 8. to 12.—“ For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.”

Chap. XV. v. 5. to 9.—“ Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus ; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers : and that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name.”

Chap. XVI. v. 25. to the end of the chapter, being the conclusion of the Epistle.—“ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God made

known to all nations for the obedience of faith : to God only wise, be glory through Jesus Christ for ever. Amen.”

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

Chap. I. v. 1. to 9.—“ Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by him, in all utterance, and in all knowledge ; even as the testimony of Christ was confirmed in you : so that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”

Again, v. 22, 23, 24.—“ For the Jews require a sign, and the Greeks seek after wisdom : but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Again, v. 30, 31.—“ But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness; and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord.”

Chap. II. v. 7, 8.—“ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory : which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory.”

Chap. III. v. 21, 22, 23.—“ Therefore let no man glory in men. For all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.”

Chap. VIII. v. 4, 5, 6.—“ As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.”

Chap. X. v. 1. to 5.—“ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spi-

ritual drink ; for they drank of that spiritual Rock that followed them : and that Rock was Christ. But with many of them God was not well pleased : for they were overthrown in the wilderness.”

Chap. XI. v. 1, 2, 3.—“ Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God.”

Chap. XII. v. 4, 5, 6.—“ Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.”

Chap. XV. v. 20. to 28.—“ But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him,

then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Chap. XVI. v. 24.—"My love be with you all in Christ Jesus. Amen."

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

Chap. I. v. 1. to 4.—"Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Again, v. 18. to 22.—"But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timothy, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

Chap. II. v. 14. to the end.—"Now thanks be unto God, which always causeth us to triumph in

Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."

Chap. IV. v. 3. to 6.—"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Chap. V. v. 18. to the end.—"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Chap. VIII. v. 9.—"For ye know the grace of

our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Chap. XI. v. 30, 31.—"If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

Chap. XII. v. 19.—"Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying."

Chap. XIII. v. 2, 3, 4.—"I told you before, and foretell you, as if I were present, the second time; and being absent now, I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he lived by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."

Again, v. 11. to the end, concluding the Epistle.—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

THE EPISTLE OF PAUL TO THE GALATIANS.

Chap. I. v. 1. to 5.—“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;) and all the brethren which are with me, unto the churches of Galatia: grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen.”

Chap. III. v. 19, 20.—“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one: but God is one.”

Again, v. 26.—“For ye are all the children of God by faith in Christ Jesus.”

Chap. IV. v. 4. to 7.—“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Chap. VI. v. 18. which concludes the Epistle.—“Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.”

THE EPISTLE OF PAUL TO THE
EPHESIANS.

Chap. I. v. 1. to 12.—“ Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.”

Again, v. 15, to the end of the chapter.—“ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.”

Chap. II. v. 4. to the end of the chapter.—“ But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus : that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith ; and that not of ourselves : it is the gift of God : not of works, lest any man should

boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; (having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby :) and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together groweth unto an holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit.”

Chap. III. v. 8. to the end of the chapter.—

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

Chap. IV. v. 4. to 7.—“There is one body, and one Spirit, even as ye are called in one hope of

your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.”

Chap. V. v. 2.—“ And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.”

Again, v. 18. to 21.—“ And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God.”

Chap. VI. v. 23, 24. being the conclusion of the Epistle.—“ Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.”

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

Chap. I. v. 1. to 6.—“ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons : grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you,

always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now ; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Again, v. 9, 10, 11.—" And this I pray, that your love may abound yet more and more in knowledge, and in all judgment ; that ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Chap II. v. 5. to 11.—" Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Chap. III. v. 3. and part of the following which concludes the sentence.—" For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh."

Chap. IV. v. 6, 7.—“ Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Again, v. 20. to 23. concluding the Epistle.—“ Now unto God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cesar’s household. The grace of our Lord Jesus Christ be with you all. Amen.”

THE EPISTLE OF PAUL TO THE COLOSSIANS.

Chap. I. v. 1. to 4.—“ Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse : Grace be unto you, and peace from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.”

Again, v. 13. to 21.—“ Who (viz. God the Father) hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son ; in whom we have redemption through his blood, even the forgiveness of sins : who is the image

of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Chap. II. v. 8. to 13.—“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

Chap. III. v. 1, 2, 3.—“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”

Again v. 17.—“ And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

Chap. I. v. 1.—“ Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ : Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.”

Again, v. 9, 10.—“ For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God ; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

Chap. II. v. 13, 14, 15.—“ For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they have of the Jews : who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men.”

Chap. III. v. 11, 12, 13.—“ Now God himself and our Father, and our Lord Jesus Christ, direct

our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you : to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

Chap. V. v. 9, 10. —“ For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.”

Again, v. 18.—“ In every thing give thanks : for this is the will of God in Christ Jesus concerning you.”

Again, v. 27, 28. which conclude the epistle.—“ I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.”

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

Chap. I. v, 1, 2.—“ Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ : Grace unto you, and peace, from God our Father and the Lord Jesus Christ.”

Again, v. 11, 12.—“ Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power : that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.”

Chap. II. v. 13. to the end of the chapter.—“ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.”

Chap. III. v. 16, 17, 18. concluding the epistle.—“ Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle : so I write. The grace of our Lord Jesus Christ be with you all. Amen.”

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

Chap. I. v. 1, 2.—“ Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope ; unto Timothy, my own son in the faith : Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.”

Chap. II. v. 3. to 6.—“ For this (viz. subjection to kings and authorities) is good and acceptable in

the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time.”

Chap. III. v. 16.—“ And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Chap. V. v. 21.—“ I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.”

Chap. VI. v. 13. to 17.—“ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ : which in his times *he* shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.”

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

Chap. I. v. 1, 2.—“ Paul, an apostle of Jesus Christ by the will of God, according to the promise

of life which is in Christ Jesus, to Timothy, my dearly beloved son : Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.”

Again, v. 8. to 11.—“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God : who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began ; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel : whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

Chap. IV. v. 22., which concludes the epistle.—“The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.”

THE EPISTLE OF PAUL TO TITUS.

Chap. I. v. 1. to 5.—“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness ; in hope of eternal life, which God, that cannot lie, promised before the world began ; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour ; to Titus, mine own son after the common faith : Grace, mercy, and peace, from

God the Father and the Lord Jesus Christ our Saviour.”

Chap. II. v. 9. to 14.—“ Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Chap. III. v. 4. to 7.—“ But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which he shed on us abundantly through Jesus Christ our Saviour ; that being justified by his grace, we should be made heirs according to the hope of eternal life.”

THE EPISTLE OF PAUL TO PHILEMON.

Chap. I. v. 1, 2, 3.—“ Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, and to our

beloved Apphia, and Archippus our fellow soldier; and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ."

Again, v. 25. which concludes the epistle.—
"The grace of our Lord Jesus Christ be with your spirit. Amen."

THE EPISTLE OF PAUL TO THE HEBREWS.

Chap. I.—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou

hast loved righteousness, and hated iniquity : therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning, hast laid the foundation of the earth ; and the heavens are the works of thine hands. They shall perish ; but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?”

Chap. II. v. 9. to 13. (After saying that we did not yet see all things put under Christ, he continues thus:)—“ But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one : for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”

Chap. III. v. 1. to 6.—“ Wherefore, holy brethren, partakers of the heavenly calling, consider the

Apostle and High priest of our profession, Christ Jesus ; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man ; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ; but Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

Chap. V. v. 4. to 10.—“ And no man taketh this honour (viz. the honour of the priesthood) unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them that obey him ; called of God an high priest after the order of Melchisedec.”

Chap VIII. v. 1, 2.—“ Now of the things which we have spoken this is the sum : We have such an high priest, who is set on the right hand of the

throne of the Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Chap. IX. v. 13, 14.—“ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?”

Chap. X. v. 11, 12, 13.—“ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool.”

Chap. XII. v. 1, 2.—“ Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Again, v. 22, 23, 24.—“ But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the

new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Chap. XIII. v. 20, 21.—“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

THE GENERAL EPISTLE OF JAMES.

Chap. I. v. 1.—“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”

Chap. II. v. 1.—“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”

THE FIRST EPISTLE GENERAL OF PETER.

Chap. I. v. 1. to 10.—“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us

again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.”

Again, v. 17. to 22.—“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed, with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

Chap. II. v. 1. to 6.—“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire

the sincere milk of the word, that ye may grow thereby : if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Chap. III. v. 21, 22.—"The like figure (viz. those who were saved with Noah in the ark) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ ; who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him."

Chap. IV. v. 11.—"If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. Amen."

Chap. V. v. 10, 11.—"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

THE SECOND EPISTLE GENERAL OF PETER.

Chap. I. v. 1. to 4.—"Simon Peter, a servant and an apostle of Jesus Christ, to them that have

obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ : grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue ; whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Chap. III. v. 18., which concludes the epistle. —“ But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

THE FIRST EPISTLE GENERAL OF JOHN.

Chap. I. v. 1, 2, 3.—“ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life ; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ.”

Chap. II. v. 1, 2.—“ My little children, these things write I unto you, that ye sin not. And if

any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world.”

Again, v. 22, 23, 24.—“ Who is a liar but he that denieth that Jesus is the Christ ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father : [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”

Chap. III. v. 21, 22, 23.—“ Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

Chap. IV. v. 2, 3.—“ Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God ; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.”

Again, v. 14, 15.—“ And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that

Jesus is the Son of God, God dwelleth in him, and he in God."

Chap. V. v. 5. to 12.—"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

Again, v. 19, 20, 21., which conclude the epistle.—"And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

THE SECOND EPISTLE OF JOHN.

Verses 1, 2, 3.—“ The elder unto the elect lady and her children, whom I love in the truth ; and not I only, but also all they that have known the truth ; for the truth’s sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”

THE GENERAL EPISTLE OF JUDE.

Verses 1, 2.—“ Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called : mercy unto you, and peace, and love, be multiplied.”

Again, v. 4.—“ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

Again, v. 24, 25., which conclude the epistle.—“ Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

The exhortations and arguments naturally belonging to Epistles frequently occasion metaphorical ex-

pressions with involved sentences, and the meaning is not so clearly and simply given as in a narrative ; yet through the whole of the Epistles, with the exception of a very few doubtful passages, our blessed Saviour is always represented as deriving his power from God.

THE reader has now seen, as far as I am able to judge, all the passages to be found (excluding the Revelation) in the New Testament, which bear upon the nature, dignity, and offices of Jesus Christ, and may consider for himself how far either of the three sects, mentioned in the beginning of these pages, is borne out in its peculiar doctrine. Yet I feel that I should not act with perfect rectitude were I to conceal what have been my own impressions, after having surveyed and considered the whole ; and I avow them the more readily, because I am an unlearned person, whose opinion can be of no importance or authority, and who cannot therefore bias the judgment of others as capable of forming an opinion on this important subject as myself ;—that is to say, every unlearned reader of common understanding. I also do it the more readily, because, excepting sermons which I have heard preached in the episcopal church on that particular Sunday appointed for the inculcating the first-mentioned doctrine, and sermons occasionally read on the same subject and for the same purpose, with one or

two tracts, urging the chief arguments upon which it has been founded, I am ignorant of all controversy which different sects have entered into, regarding what is called the divinity of Christ.

No offence, I hope, will be taken at the use I here make of the term *sects*, which is commonly applied to a smaller number of Christians as distinguished from a greater, whose tenets are supported by the law of the land. I use it here in a wider sense, as divisions of that church which consists of every believer who receives the New Testament as the word of God,—The Greek, the Roman, the Lutheran, the English, the Presbyterian, with the various subdivisions, occasioned by dissenters from each. All established churches are such only regarding the country by whose laws they are upheld; regarding Christianity at large they are not so, and may then with propriety be designated sects.

It appears to me that Jesus Christ, through the whole of the Gospels, speaks of himself as receiving his power from God. In the Acts and the Epistles likewise the apostles speak of him as deriving his power and glory from God the Father, not only when he is mentioned as a man upon earth, but in his glorified state after his ascension. And indeed it is as ascended to heaven and on the right hand of God that they almost constantly speak of him to the earliest converts. There are but two passages in the New Testament which appear to me clearly to favour the first of our three mentioned sects, or our high Church doctrine, which, with little limitation, may be termed the professed doctrine of all established churches in Christendom; and these are the three

first verses of St. John's Gospel, and that passage from the 5th to the 12th verse of the second chapter of St. Paul's Epistle to the Philippians. The latter seems to me the strongest and most direct. "Being," says the apostle, "in the form of God, he thought it not robbery to be equal with God." Of the first part of the passage, Paley and Sherlock*, though drawing from it different conclusions, say that the words in the original will bear a different interpretation. Of this I cannot pretend to judge; but if, in our common version of the Epistle, the interpretation or translation of the first part of the passage be right, it is very obvious that the last, which says, "therefore God, even his God," &c. &c. must be wrong, for they are utterly inconsistent with one another.† The introductory verses to St. John's

* See Paley's Sermons on Hebrews xiii. 8., and Sherlock's Sermons on Philippians ii. 9.

† The usual reply to this objection,—that the exaltation here meant regards Jesus Christ in his human nature only,—appears to me an ingenious subtlety to evade the objection, not to answer it. To be exalted beyond every name that is named in heaven, would certainly be great honour to human nature, as personified in Christ; but would be no honour or exaltation at all to that Divine Being, who had thought it no robbery to be equal with God. Besides, whether Paley and Sherlock, or the translators of our common version of the New Testament were the most competent scholars, is not of much consequence; for no scholarship can establish the meaning of a particular word as the true meaning of the author, when contradictory or inconsistent with the context. When a writer intentionally uses such a word he gives the reader notice of the seeming inconsistency, and gives some reason for his having, notwithstanding, so used it. When he gives no such notice, we have a right to suppose that the word was intended by him to coincide with the other parts of the passage in which he has placed it, not to oppose them.

Gospel, where it is said “in the beginning was the Word,” &c. &c. are not in my opinion so strong as the above-mentioned assertion of St. Paul ; for a being so great and excellent as to be endowed with power and wisdom to create this world, might be called God from such derived glory, without implying any equality with the supreme God from whom he has derived every thing. And in admitting such latitude in the use of this divine title, we are in some degree authorized by our Saviour himself. When accused of blasphemy by the Jews for seeming to make himself equal with God, this is his defence : —“ Is it not written in your law, I said ye are gods ? If he called them gods unto whom the word of God came, and the scripture cannot be broken ; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest ; because I said, I am the Son of God ?” If we suppose him, as St. John and St. Paul assert, to have created this world, we may likewise naturally suppose that our sun and all that revolves round it were created by him, acting with the delegated power of his great Father. And the discoveries of modern astronomy make this a less extravagant notion than it would have been in the days of the apostles, when the earth was believed to be the centre of the universe. For by what agents the Supreme Being may have thought fit to people the regions of space with such innumerable suns and planets which our mortal eyes assisted and unassisted do behold, it is not for us to conjecture : we look up and adore, and then with becoming reverence bow down our heads to the

earth.* This idea, too, appears to me in beautiful accordance with the doctrines of atonement and mediation for our transgressions which are so plainly taught throughout the New Testament, and is reconcileable with all that is said of our blessed Lord in holy writ. There are besides a very few expressions in the epistles of Saint Paul which seem to favour in some degree, this high church doctrine, and might by a subtle reasoner be made to support it; but with subtle reasoning this work has nothing to do, and my reader has no doubt noticed those expressions, and is as well qualified to judge of them as I can pretend to be. In short, it appears to me, that a person of plain sense, who, being previously unacquainted with this article of our orthodox creed, should read the New Testament with serious attention, might do so without being aware that such a doctrine is therein taught at all. For in reading a book full of figurative expressions, he would never think of understanding any of them literally when at variance with the general sense of what they were introduced to enforce and illustrate. Metaphor gives both lightness and strength to instruction; for containing, as it does, an implied simile or comparison, the imagination enjoys its pictured object while the understanding is making out its lesson. To receive such forms of speech literally, leads to confusion and absurdity; and whether an expression in any book ought to be received literally or metaphorically, must be known by its agreeing or not agreeing with the context. How shall we, for instance, deal with the four following passages of

* See Note 4 at the end.

scripture? “This is my body broken for you,” &c. “This is my blood shed for the remission of sins.” “I and my Father are one.” “Neither pray I for these (his disciples) alone, but for them also which shall believe in me through their word : that they may be one, as thou, Father, art in me and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them ; that they may be one, even as we are one.” “If thy right hand offend thee, cut it off and cast it from thee ; it is better for thee to go into life halt and maimed, than having two hands or two feet to be cast into hell fire.” If we take the first of these passages literally, the doctrine of transubstantiation is established. If the second is so taken, viz. as not meaning union of concord only, but identity, our high church creeds will be upheld by it to their utmost stretch ; but what shall we do, then, with the third, where the same expression is repeated ? for there, we must be satisfied with the union of concord alone, as identity of the disciples with each other and with their blessed Master is impossible. The last of the above texts, “if thy right hand offend thee,” &c. enjoins what is, indeed, possible, but has not, I believe, given much disturbance to either churchmen or laity, though as well entitled to do so as some others which have been causes of bitter contention. Metaphor is meant to give clearness and scope to interpretation, not to chain it down or encumber it with shackles. It is fitted to give pleasing exercise to two of our noblest faculties. Imagination and understanding are natural and pleasant helpmates,

who work to one another's hands very profitably, and were not bestowed upon us by the great Giver of all good gifts that we should divide and separate them as aliens from one another.

Of the second sect, whose opinions, as far as I am capable of judging, agree best with the whole tenor of Scripture, I will say nothing.

As to the third, which considers Jesus Christ as a mere man*, sent into the world with God's high mission to his brethren, it seems at variance with so many plain passages of Scripture, that it cannot, I should think, by those who view the subject in the simple way here recommended, be considered as standing upon any solid foundation.

There are good and pious Christians of all denominations, and so far from uniformity of belief being a blessing, we may thank God that he has permitted various sects to exist. Much good, we may suppose, has arisen from the various habits and tempers of sincere believers, how different soever and opposed to one another ; and what our Saviour said to those who condemned both his own open and sociable manners, and the abstemious austerity of John the Baptist, is in some degree applicable to them, " Wisdom is justified of all her children." One good effect we can evidently trace : with perfect uniformity of opinion, we could not reasonably have had the same firm trust in the authenticity of Scripture which we now possess. Christians differing from Christians in various points of faith, kept a jealous eye upon each other ; and, generally speaking, neither hypocritical policy nor mistaken zeal

* See Note 2 at the end.

durst venture to alter it. Had it not been for this, during the dark ages, and before the art of printing was invented, the genuine Scripture, in all human probability, would have been entirely lost, or so intermixed with absurdities and monkish inventions, that we could have had no reasonable confidence in it. I say nothing of the room which this want of uniformity has created for the exercise of Christian forbearance and charity ; would to God we had profited by such opportunities more than we have ! It is not, therefore, with any vain design of combating the settled opinions of any class of believers that I have undertaken this collection of scriptural passages, but that persons of sincere piety and common understanding may see laid before them what the New Testament contains regarding the nature and dignity of Christ, and judge for themselves. I firmly believe that, for want of such an aid, many a young person supposing the Scripture to teach what it hath not taught, has turned from revealed religion with a wounded or indifferent mind.

In these days, when the spreading of our religion in distant heathen countries, and also among the Jews, is so zealously contemplated and pursued, an exposition like the present becomes more necessary, that doctrines from which many of them may be supposed peculiarly to revolt, may not be considered by them as necessarily making a part of Christian faith.* Instead of placing certain doctrines

* Our missionaries abroad have often begun their ministry in this manner. (See the Life of Martin and others.) This has always appeared to me as unwise as it is unwarranted. In speaking of the progress of their labours in the East to men acquainted

like a stumbling-block on the very threshold of instruction, it surely becomes every Protestant missionary to assure his proselytes, that no Christian, with the Bible in his hand, is required to believe what does not appear to him to be plainly taught therein. It is on this acknowledged maxim that the Protestant church takes her stand ; and well had it been for her had she always acted consistently with it. The high-strained doctrine of what is called the Catholic Church regarding the present subject, was one great cause in promoting the rise and progress of Mahomedanism ; without this, the religion of Mahomet, humanly speaking, would probably never have existed. And it will, so speaking, be the greatest obstacle to the conversion of the Jews. How far their conversion at this period of time may be desirable, I am not competent to judge ; but it is obvious to any common understanding that the singular state in which that nation has existed since the destruction of Jerusalem up to the present day, and their being the preservers of the ancient prophecies connected with our religion, are strong proofs to which we can appeal for its truth—proofs which would have been destroyed had they been converted so early as before the reformation and the invention of printing. Their not having been so seems to be a wise appointment of Providence for our good ; and it is, perhaps, desirable that it should not be disturbed till greater progress has

with India, I have been told that the lives of the missionaries have gained them great respect among the Hindoos, from their benevolence and good conduct, whilst their doctrines have made little or no impression at all.

been made in converting the other nations of the earth. This, however, I say with all diffidence and humility, and trust that it will not be considered as arising from any indifference on a subject so serious and important.

I hope it is not presumptuous to suppose that these extracts may be of use to such Christians, [and there are, probably, many] who, with the best dispositions and a humble diffidence of their own judgment, still find it impossible to believe sincerely in the doctrine of the Established Church on the points in question, and suffer from it great unhappiness in their own minds. Seeing the whole which the New Testament declares concerning the dignity and nature of our blessed Saviour set before them at once, freed from the disjointing division of verses, they will perceive on what authority the doctrine really rests ; and if they cannot satisfy their minds by any decided belief, will at least feel less uneasiness in being led by the dictates of their own reason to dissent from it. It may also prevent them from thinking it is necessary, in all points of faith, to agree with those whom we join in public worship, since all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture. The Church of England herself, as becomes a Protestant church, acknowledges this in the sixth of her thirty-nine articles, however dictatorial the terms in which they are generally couched : “ Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any

man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” And no person, I should think, who abstains from repeating those parts of her Liturgy which are contrary to what appears to him to be the meaning of Scripture, need at any time scruple to join in the public worship which she hath appointed ; taking care at the same time that, by keeping the books open, or by a mechanical muttering of the lips and bowing of the head as a sign of assent, he do not appear to repeat it ; which would be deceitful and very wrong. And it would surely be a becoming mark of respect to christians of other sects and denominations, if he sometimes joined, as occasion might offer, in their public worship, which would promote a liberal and charitable spirit among those who professedly follow one noble Master,—a Master who was, while on earth, most open and liberal in an age and generation when narrowness and bigotry did most particularly prevail. Do not Christians assemble in the house of God to adore his goodness, and to offer up their tribute of thanksgiving and praise with that increased emotion which arises from social communion, far more than to make declaration of dogmas ? Are not all assembled there as the dependent creatures of one beneficent and almighty Parent, and as sinners for whose sake a generous Saviour was willing to live and to die ? And what form of words should be allowed to disturb such natural and holy feelings ? He who will not join a religious assembly, where any part of the service does not agree with his belief, will find himself often debarred from social worship ; and surely

while he joins in the general devotions of those who in particular tenets differ from himself, he may, even while those parts of the service are repeated which he most objects to, though silent, exercise that inward sentiment of brotherly good will and consideration for others, which so well become the followers of Jesus Christ, and receive benefit to his soul.—In doing so, while he manfully and honestly avows what his real opinions are, he can never be justly accused of hypocritical conformity. Indeed, by remaining on these terms with the established institution*—an institution containing within itself full power to alter or modify its articles and liturgy, he would more probably contribute hereafter to the freeing a greater number of Christians from professions of belief appearing to them unwarranted by Scripture, than by separating from it. So at least it appears to me ; though, at the same time, I honour from my heart all those who, contrary to every kind of worldly interest, have separated from it for conscience's sake.

Above all, I hope, that a serious perusal of the preceding extracts will incline the reader, what conclusion soever he may draw from them, to feel charitably towards all who differ from him in opinion ; knowing that piety to Almighty God, and gratitude to his Messiah, with the generous impulses and virtuous actions naturally flowing from such sentiments, belong exclusively to no sect. Had unity of faith been necessary to salvation, we must

* I mention institution in the singular, as the Kirk of Scotland, equally established by law, mixes no professions of belief with her public worship.

suppose that God, by the operation of his Holy Spirit, would have bestowed such unity on sincere Christians. It will be the good intention and sincerity with which we examine Scripture, not the result of that examination, for which we shall be called to account. And let us consider how little difference, as to the effects upon our hearts and conduct, a difference of opinion on various points of faith is calculated to produce. We shall begin with the doctrine of Atonement, which has so often been the subject of controversy :—What difference can it make in our adoration and love of God, or our love and gratitude to His blessed and generous Son, to contemplate Christ as having atoned for our sins, or as being only a Mediator, pleading for our pardon ; since in either case we believe him to have left for a time the happiness and glory of heaven, to become a man upon earth, that he might suffer and die for our sakes? We shall next consider the doctrine of Original Sin, which has been no less strenuously controverted. Does he, who after a diligent examination of scripture, believes that man was, for some cause which we need not here examine, made liable to sin, and furnished with both the good and bad dispositions necessary for a state of trial and probation ; and by the mercy and goodness of God, through the merits and intercession of Christ, will have his imperfect obedience and improvements in virtue accepted—does such a man feel less love and gratitude to the Divine Being, than one who, after a similar examination, supposes that he is sent into the world with only bad dispositions, incapable by nature of any good thing, but as he is acted

upon by an after operation of grace? Our capability of good and means of attaining to a better state of existence in either case comes equally from God; and we are equally bound to follow every good suggestion of the mind, and repress every one that is evil. Excellent fruits have sprung from the holders of both these tenets; but censuring the one class or despising the other cannot be reckoned among them. Lastly, let us consider the doctrine of Faith, which has set Christians at variance more than any other, particularly in the present day. That faith alone effects our salvation without works, but must still have its sincerity proved by works, or that faith producing good works, or in conjunction with good works, procures the same blessed result, is a subtle distinction, works being necessary and faith also necessary to him who embraces either opinion. And would the preachers of faith not put works out of sight by forbearing to mention them at all, or mentioning them slightly, and were the preachers of works more zealous in inculcating that gratitude and piety by which the highest and purest morality is produced and cherished, it would be of little consequence on which side of the question any one might range himself.

There seems to be a kind of humility in supposing that we can do nothing for ourselves, and this has often won converts to the first-mentioned notion of faith. But what is pride and what is humility in relation to man with his Maker? Every thing we possess we derive from him; and he who bows down his reason and calls himself a worm of the earth, has not a stronger sense of the infinite per-

fections of Almighty God, or of the immeasurable distance between the Creator and the created, than he who gratefully prizes his own powers of mind, which enable him in some degree to perceive the wisdom, power, and goodness of the Deity in his varied works,—prizes them the more as being the generous gift of the beneficent Lord of all. Humility and pride are terms which properly relate to man as connected with fellow men. It is that disposition which makes a man willing to allow the merits of others, and to think himself inferior to them, and ready to condescend to those who are his inferiors, that is properly humility : it is that disposition which assumes superiority over others, and disregards the wrong and distress occasioned by it, which is properly called pride. Do we honour God by depreciating the noblest of his works with which we have any means of being acquainted—a rational soul ? Such an idea monks and fanatics may entertain, but does it become those who have had the sacred Scripture spread freely before them ? who have therein contemplated the most exalted, beautiful, and generous of all characters—our blessed Saviour ? who have considered the main tenor of his pure and excellent precepts, the promises and hopes vouchsafed for our encouragement, and his perfect, animating, and noble example ?

It is frequently urged by well-meaning persons, that in our belief of the doctrines contained in the Bible there must be a complete prostration of our poor limited reason. True ; when our reason assents to the words of that book in the sense proposed, as being the words of God. But this is a prelimi-

nary which human reason must settle, unless each individual be gifted with inspiration. Yes, we must subject our understanding to such high authority ; and it is, therefore, more imperatively our duty to study the whole of Scripture, to the best of our abilities, for ourselves. To set aside what appears to us from the general tenor of the whole to be plainly taught therein, to follow the interpretations given by others of particular passages, is not a prostration of reason to God, but to man. To show that it is a prostration of reason likewise to the declared opinions of men, who, with fewer advantages than ourselves, did from ambition, from fear, from a desire of conciliating others, from the love of peace and hatred to contention, not even dare to use their own reason, would not be difficult ; but the design of these pages forbids me to attempt it. Shall we, from a mistaken notion of presumption, treat our sacred volume in a way which would be most unjust and injurious to any secular work ? Should we take our opinion of the writings of any great poet or philosopher from detached passages, declared by some peremptory critic as containing the beauty and vigour of the whole, not daring to use the affections and faculties of our own mind in perusing it ? This might do well for increasing the consequence of the critic, but would be a heinous wrong and indignity to the author.

But do not let my reader suppose that I recommend a blind, wilful adherence to one's own judgment. It is well for us to consult understandings superior to our own, as we have opportunity in the writings and conversation of the pious and intelli-

gent ; but having done so, it is by no means well to give up our own opinion to theirs, unless they have convinced our reason that their opinions are better founded than our own.

That the right of private judgment in interpreting Scripture must promote peace and Christian charity we cannot doubt. For one who has diligently examined the whole scope of what is taught there, and has found the difficulty of coming to determined conclusions on many points, will be more ready to make allowances for the opinions of those who dissent from him ; and being convinced that it is the intention and sincerity with which we read and examine, and not our skill in doing so, that will be most acceptable to our Great Master, he will be relieved from the depressing idea, that right belief in particular doctrines is necessary to salvation ;—an idea which has, perhaps, occasioned more persecution in the Christian Church than either pride, covetousness, or the love of domination. For who will scruple to do that, which he supposes will exterminate errors of faith that must necessarily lead to the eternal destruction of human souls ? It will naturally tend to quell the pernicious activity of intemperate zeal,—“ the wrath of man, which worketh not the righteousness of God.”

NOTES.

Note 1.

MANY efforts of mind have in vain been made to conceive the possibility of the separate persons of three co-eternal Beings perfectly and equally perfect in attributes, making one Deity. This, however, appears clear, and a matter evident to human intellect, that beings so existing would be actually resolved into one ; for being equally omniscient, each must know every thing which the others know ; being equally powerful and omnipresent, must be infinitely effective in operation over boundless space ; and being equally wise, would necessarily *will* the same decrees. With reverence be it spoken ; were the number of such beings three, or any other number, the unity would be equal ; but what is meant by a separation of persons in this immensity of perfection, or what would be the use of such separation, it would be very difficult if not impossible to say. In other points, too, connected with this sublime and awful subject, we are apt to set aside plain sense for the more fanciful intricacies of metaphysics. It has been asserted by some, that to the Divine mind the whole of eternity is but as one moment ; for, say they, “ the present, past, and future are all equally before HIM, and therefore there can be no succession which marks time to inferior beings.” That the past, present, and future are all perfectly known to God, is certain ; but that they appear or lie before his sight in the same way, is by no means so. The past may be as perfectly known as the present, yet in a different manner, which shall distinguish it from the present. A human being of good memory knows as perfectly, or nearly so, what passed before his eyes yesterday, or an hour ago, as if it were actually passing at the present moment, and you can suppose his memory to become perfectly perfect, without in the slightest degree confounding the present with the past ; and this remark applies equally to the future, in a mind endowed with foreknowledge.

Let us suppose that the past, present, and future presented themselves in the same way before the Divine mind, and then, to simplify the matter to our own apprehension, let us suppose the whole course of one man's existence as it would be displayed to his Creator; would he not become multiplied as the various incidents of his life, into a million of men, his infancy, youth, manhood, and age (to say nothing of what follows age and death), making one equally vivid portraiture of his repeated semblances, were there no such distinction as I have intimated above? The human mind is as incapable of comprehending an endless moment, as it is of comprehending a boundless point, or as it is of comprehending that a thing may exist and not exist at the same time.

Note 2, p. 1, and p. 100.

I have lately been informed by a friend in habits of intimacy with many learned and intelligent Dissenters, and whose authority I cannot doubt, that the second class of Unitarians, as above described, reject the appellation of Socinians; and I have no right, most certainly no inclination, to designate any respectable body of men by a name which they decline. I beg therefore that my reader will bear this in mind, and consider them only as the second or lower sect of Unitarians.—And to the general statement which I have ventured to make of their opinions as distinguished from those of the first sect, another very intelligent and enlightened friend has made the following objections. Having quoted my words in the first page, viz. “ regards him as the Great Missioned Prophet of God, sent into the world to reveal his will,” he proceeds thus: This representation would not be admitted by the generality of those who hold the third doctrine, mentioned in page 1, as adequately expressing their views. It might have been added, that they believe in Jesus Christ as the Messiah preordained of God before the Creation to redeem the world by bringing to mankind the assurance of a resurrection to eternal life through his own death and resurrection; and they are not conscious that their opinions prevent them from regarding him (equally with those who hold the second doctrine) as “ a most highly exalted Being;” or from believing his exaltation to be as great as it is possible for any derived Being to attain,—as sitting at the right hand of God, and appointed to raise mankind from

the dead and to be their judge. He further adds, "The expression 'mere man' also in page 100, though it may have been used by some who hold the *third Doctrine*, is liable to mislead. Believing Jesus Christ to be the *Messiah*, they cannot perhaps, correctly be said to consider him as a *mere man*."

NOTE 3, page 7*.

Besides the above-mentioned difficulties to the reader in examining the Scripture, he will meet with others in attending to the expounders of it. In listening to sermons from the pulpit, or in reading them at home, a young person is often led away from the general meaning of scripture, by the over-anxiety of the preacher to do what he deems justice to his subject,—to make the most of his particular text. Hence come long sermons, in which a simple precept is so drawn out and loaded with collateral ramifications, that to follow it seems to be a most intricate and difficult task. For instance, "Of every idle word that a man shall speak, he must give an account in the day of judgement" becomes a perplexing and astounding declaration, as handled by an ingenious Divine; for he is not satisfied with showing that all which is irreverent towards God, or injurious to man, though spoken with no direct bad intention, but from an indifference to what is becoming in itself, or what may affect the good of others, is culpable; but he must give an elaborate account of all the useful purposes for which the faculty of speech was bestowed upon man,—praising God and instructing others being the end of every thing that ought to be said, all else lying under the construction of idle words. And having taken this dilated view of the precept, the common intercourse of society becomes a most perilous thing. Had the preacher been less elaborate and less ingenious, the hearer or reader might have apprehended that it was henceforth his duty to abstain from saying any thing, however trifling or amusing, that might convey to others an injurious impression of his neighbour, or give him pain; and that all slight, uncalled for ejaculations, connected with the Divine name or attributes, are irreverent and offensive. And many other precepts of scripture have been made perplexing and ineffectual by a well-meant but injudicious endeavour to make the

* Erroneously referred to in p. 7 as Note 2.

most of a subject. In this way also particular doctrines are enforced, and the general sense of scripture, regarding them, kept out of sight.

NOTE 4, page 98.

How amply and nobly do the discoveries in astronomy, since the days of our Saviour, illustrate his affectionate promise to his sorrowing disciples! "In my Father's house are many mansions." "I go to prepare a place for you." Worlds innumerable are now known to exist: when he spoke those words, besides this earth there was no local habitation upon which the imagination could rest. A vague idea of a city or region in the air, or the cloudy pavilions of an Olympus, was all they could form to themselves. And with how much sublimity may the immortality of the soul be exposed by later divines, when they do not use the aid of other means to heighten our conceptions which are by no means calculated to do so! When they say of the immensity of space, that stars exist so far beyond the ken of our most assisted sight that thousands of years would be required to convey one of their beams to the earth, they confound, but do not enlarge our ideas of space. We cannot even in imagination conceive space to be bounded; and that any of its regions should remain empty is not analogous to what is known of nature; therefore all that such statements assert are implied in our original ideas of space, and there is no increased sublimity or salutary awe regarding the Divine Being produced by such specifications. That there is under the lowest imaginable deep a lower still, as Milton in far better words, which I cannot repeat, expresses it, is all that can be represented to our thoughts, and is truly sublime: calculating the myriads of feet that could or could not plummet it, would diminish the effect; and the same remark is applicable to height and width. Neither can we conceive duration to have a bound. As much illustration as the mind can naturally follow is useful, but we should beware of going further. We lose by it what had been conceived of vast expansion; for it contracts and closes in upon us again by being set before the mind's eye as a comparatively fractional portion of space.

LETTERS.

To the late Bishop of Salisbury.

MY LORD,

October 5, 1831.

I am greatly obliged by the pains Your Lordship has taken to correct the errors into which I have fallen according to the orthodox view of the subject ; and I am still more obliged by the gentleness and charity with which you have pointed out my errors ; for the able and the learned do not always condescend so gracefully to what must naturally appear to them the presumption of ignorance. Let me then entreat Your Lordship to accept in good part my sincere thanks, and still to extend your forbearance while I mention, as you have encouraged me to do, some parts of your able tract that appear to me to rest upon ingenious reasoning rather than real grounds,—such grounds at least as to a common understanding produces conviction. For a person like myself to enter into any public controversy with a scholar and divine of your eminence and character, would be altogether unbecoming ; but I owe it, my Lord, as a mark of respect, to lay before you privately my reasons for dissenting from the arguments contained in the letter which you have done me the very great honour of addressing to me ; and I am quite assured that however weak or unsatisfactory they may appear to you, they will be recei-

ved with all the favour and indulgence I could desire.

In page 2 it is said, “This is our stronghold, that the doctrine which we profess is the doctrine which was taught by Christ and his Apostles, and by the Fathers of the primitive church.” As it appears to me, that without previous instruction in the doctrine of the Trinity, a person of plain sense might read the whole of the New Testament without being aware of such a doctrine being contained in it, to conceive how it should immediately have become the received doctrine of the first Christians is very difficult. Upon what grounds this is asserted I am ignorant.

The passage produced to show that the man of plain sense cannot judge without learning, does not appear to me satisfactory,—“Looking for the blessed hope of the great God and our Saviour Jesus Christ.” If the translators of our received version of the New Testament, who were all asserters of the doctrine of the Trinity, have given it so, we are well entitled to think they are right, notwithstanding any nicety of language which a profound Greek scholar conceives to be against them.

What is urged regarding the authority of the Old Testament as a confirmation of the New, and the references made to it by our Saviour and his Apostles, is very just, but not as applied to the point in question. Our Saviour and his Apostles confirmed what they taught to the Jews, by the sense which the Jews themselves entertained of the different passages of the Old Testament,—such prophecies as they acknowledged to belong to the Messiah, not by such

as were not acknowledged by them, which would have been of no use to their arguments.

I readily allow that my collection of texts would have been more complete if it had not excluded the first chapter of St. Matthew's Gospel, but then I must have taken in the whole passage relating to the annunciation, which I felt some reluctance to do; and the testimony there given to the divinity or dignity of Christ is that which is found in so many other passages where he is called the Son of God, that little would have been gained by it.

What Your Lordship says against declining the authority of the Revelation of St. John for supporting any doctrine because it is a vision, is very ably urged, yet here again I must be allowed to observe that the instances you produce,—God proclaiming the law on Mount Sinai by vision and audible sound, the visions of the prophets, &c.—were accompanied by power or followed by fulfilment, which with the vision in question is not the case. If St. Paul declared his visions, he at the same time performed his miracles*.

You say, my Lord, that you were disappointed in not finding in my collection several important passages relative to the Holy Spirit; but I wished to confine myself to one important view, and to make my tract as little tedious as possible.

* As far as relates to St. Paul I am quite wrong; for if the book of Revelation were undoubtedly written by St. John, who had proved his inspiration by miracles as well as St. Paul, his visions would be of equal authority. I would gladly expunge the last sentence of the above passage, did I not feel myself bound to give my letter as originally written.

Your good wishes for the enlightening of my mind, and the prayer you quote in connection with those wishes, I accept with all humility and thankfulness. Indeed, my Lord, you may quote to me without offence that excellent prayer, which (with the exception of the doxology at the end, which does not appear to me to be founded on Scripture) I assent to sincerely ; and I receive it as if you had laid your hands upon my head and given me your blessing*.

All the observations and arguments from page 17 to 23 are well urged and ingenious, yet seem to me strongly to support the supposition of our Saviour's great derived power and dignity as the Son of God, rather than his equality with the Supreme Being. All that universal power and presence which was given to him for the governing of the world and the Church, do not necessarily imply omniscience and omnipresence equal to those attributes in the Supreme Being. As to the anger of the Jews being a proof that they understood him to make himself one or equal with the Great Jehovah, that appears to me quite inconclusive, for calling himself the Son of God at all was sufficient to make them ready to stone him.

* The prayer alluded to above: " O God, who didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit ; grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end."—See the Bishop's first printed Letter to me, page 11.

Permit me next to notice that passage which is to be found from the 5th to the 12th verse in the 2nd chapter of St. Paul's Epistle to the Philippians, of which I have ventured to say, that if the translation or interpretation of the first part of the passage be right, the last must be wrong. I beg to reply that Your Lordship's defence of its consistency is not to my mind satisfactory. For Jesus Christ, who was, before he came into the world, equal with God the Father, in being received into heaven after his death, did naturally and of right re-assume his equality, and could not be said to have received his exaltation from God: and with what propriety could it be asserted that he was, even then, in his state of exaltation "Lord to the glory of God the Father"? The idea of his being rewarded in his human nature with honours that of right belonged to him in his divine, seems to me too subtle to be of any real use for the support of your doctrine.

The passage "God was manifest in the flesh" (Tim. iii. 16.) may mean no more than that the beneficence and power of God were manifested in the life of Jesus Christ, as it is said in some small degree (though ineffably inferior to this manifestation) to be in the lives of all good men; and there are versions of the New Testament in which this expression is materially changed. Griesbach's edition has it thus: "He who was manifest in the flesh was justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"—and Griesbach was a Trinitarian.

You next assert, my Lord, in respect to the intro-

ductory verses of St. John's Gospel, that "He who created the world and sustains it by his providence must be omnipotent, omniscient, and omnipresent, which are infinite and therefore incommunicable attributes." This is true indeed if he created it by his own, and not by derived power. Who can confidently say, what vast degrees of power, extension of knowledge and of presence God might think fit to impart to his blessed Son, whom he delegated to the work of creating a world?

Eternity, you add, is also an infinite and underived power, and that it is expressly ascribed to the word by St. John in his first Epistle. "For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." Jesus Christ may well be called, as regards us, eternal life, for through his generous mediation we hope to receive it. It is in this sense that I understand those words.

After again mentioning that text in Tit. ii. 13. which I have noticed before, you proceed to show very justly that the texts, "This is my body given for you," &c., "This is my blood shed for the remission of sins," are perfectly explained by the context; but you have omitted mentioning the other texts that follow in connection, "I and my Father are one," "Neither pray I for these (his disciples) alone, but for them also which shall believe in me through their word, that they may be one, as thou, Father, art in me and I in thee, that they may also be one in us," to which there is no context to show that the unity of the Father with the Son is different from the unity of Christ with his disciples.

Last of all, my Lord, you come to that disputed passage of St. John concerning the three witnesses in heaven, the authenticity of which you appear to me to maintain with great acuteness. To give any opinion upon it as being a genuine text, would ill become an unlearned person like me; but its importance as establishing the doctrine of the Trinity I do not perceive. It seems to me no more than is implied in the 28th chap. 19th verse of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," the three powers concerned in redeeming and purifying sinful creatures from their sins, whether those powers be equal in attributes or not. Things and persons may with great propriety be mentioned in the same sentence as contributing to one great or useful end, without being supposed to be in every other respect equal.

Having now stated all that, from Your Lordship's kind indulgence, I have felt myself called upon to say, I beg leave to thank you for the instruction I have received from your learned and ingenious treatise. Those who are on the orthodox side of the question have good cause to be pleased with my little tract, poor as it may appear to them in other respects, for having been the means of calling forth in so amiable and Christian a spirit a view of the chief scriptural evidences for their opinions.

I was from home for some days on a visit to a friend when your book came from Rivington's, and since my return I have been obliged to be in London to see a very dear friend who is about to leave London for the winter, and this must plead my ex-

cuse for being so long of thanking your Lordship for the honour of receiving your present, and for delaying to obey your commands by making such remarks on the objections stated in your letter as have occurred to me.

I have the honour to be, &c.,

J. BAILLIE.

P.S. I have by some unaccountable omission passed over that part of the letter which regards the words of St. Thomas when he had seen the wounds in the body of his Lord. In connection with all that is related on that occasion, those words, "My Lord and my God," may be more naturally received as an exclamation than a declaration. If one who had thought that the death of Christ had put an end to all his promises, and levelled him with the dead, should all at once, on being convinced that he was risen from the dead (a wonder which had been performed by his Master upon others during his life), acknowledge him to be God, this would be a transition of mind which is inconceivable. Taking the words as an exclamation, they become quite consistent and natural.

I ought also to have stated that I will attempt to make no reply to the various arguments in support of your doctrine from page 49 to 58 of your letter, drawn from many detached expressions in Scripture, which are too refined, ingenious, and subtle, to bring any solid conviction to a plain unlearned person of common capacity. Pray pardon me, my Lord! I am constrained with all due deference and respect to make this confession.

Hampstead, October, 1831.

Palace, Salisbury, December 9th, 1831.

MADAM,

Your kind acceptance of my printed letter, and the very obliging terms with which you acknowledge the perusal of it, encourages me to pursue the subject with you in the hope which prompted my former letter, that I may contribute to remove the doubts which prevent your entire assent to the generally received doctrine of the Christian Church regarding the doctrine of the Trinity. In your last letter you observe, "It appears to me, that without previous instruction in the doctrine of the Trinity, a person of plain sense might read through the whole of the New Testament, without being aware of such a doctrine being contained in it." You think "It is very difficult to conceive how it should immediately have been the received doctrine of the first Christians;" and you add, "I know not upon what grounds this is asserted."

Though I do not consider such want of perception of the doctrine by an unlearned reader to be a decisive argument against it, yet it does appear to me to be a most reasonable test of its *obvious* scriptural evidence. On this ground I am desirous of pursuing the subject of our inquiry; and if I should be able to show to your satisfaction, that a man of plain sense cannot attentively read through the whole of the New Testament without perceiving that the doctrine of the Trinity is clearly and expressly contained in it, even though he should have had no previous instruction in the doctrine, you would, I think, find no difficulty, in conceiving how, with the literal testimony of Scripture, it should immediately

have become the received doctrine of the first Christians ; nor could you want any subsequent authorities to prove its early prevalence in the primitive church.

Before we proceed, I shall state here the commonly received doctrine of the Trinity, which cannot be better done than in the words of the first article of our Church :—

“ There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in the unity of the Godhead there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.”

It is the declared doctrine of our Church, that whatever is not read in Scripture, nor may be “ proved thereby, is not to be required of any man that it should be believed as an article of faith.” There is nothing (I am persuaded) in the language of our Church doctrine of the Trinity which may not be proved by Scripture, and which has not often been so proved by men eminent for their learning and knowledge of the sacred writings. But our present inquiry is, “ Is the doctrine of the Trinity so declared in the New Testament as to be obvious to a man of plain understanding previously uninstructed in the doctrine?” I think it is. By a man of plain understanding I mean one who is ignorant of any language but his own, but is of competent discernment in the perception of what he reads. Wholly uninstructed in the doctrine of the Trinity, no one can be supposed to be, who has been born, baptized, and catechized in a Christian country ; but he may

be unconvincant in controversy, ingenious, and open to conviction, which is all I think that your proposition requires. Such a reader taking the Scripture as he finds it delivered in his own native language, and receiving it on the authority of the learned men who translated it, cannot, as it appears to me, read through the New Testament without perceiving the doctrine expressed in the infinite attributes of the Son and of the Holy Spirit, as well as of the Father. For instance, if it should appear to him from what he reads in the New Testament that the Son of God is of the same divine nature with the Father, and that the Holy Spirit is of the same divine nature with the Father, the plainest understanding must conclude that the Father, the Son, and the Holy Spirit are of one and the same divine nature. Again, if it should appear to him from what he reads in the New Testament that the Son of God and the Holy Spirit possess the same infinite attributes of eternity, omnipotence, omniscience and omnipresence as the Father does, it must be obvious to him that the Father, the Son, and the Holy Spirit must be of one and the same divine and infinite nature. If now our unlearned reader should be told that there can only be one infinite nature—only one living and true God, he would, I think, not hesitate to conclude that the Father, the Son, and the Holy Ghost (being of one substance, power, and eternity,) must necessarily be the one living and true God.

I proceed now to apply what is here said to the text of the New Testament. Our unlearned reader cannot read through the New Testament without

perceiving that the Son of God is called God (John i. 1.) and that the Holy Spirit is called God. (Acts v. 4.) If therefore he is previously uninstructed in Arian or Socinian principles, he must naturally believe, on the authority of the written word, that the Son of God is God, and the Holy Spirit is God, as the Father is God.

Our unlearned reader cannot read through the Gospel of St. John without perceiving that the Son of God speaks of himself in such terms as to be understood by the Jews who heard him, “to make himself God and equal with God.” And he will not be surprised that the Jews so understood him, when he finds that St. Paul, who derived all his knowledge of the Gospel from Christ himself, says, “He thought it not robbery to be equal with God.” (Philip. ii. 6.)

If our unlearned reader reflects on what he reads, he must conclude that equality with God cannot mean less than unity of nature with God. When therefore he reads in the Gospel of St. John that the Son of God says, “I and my Father are one,” he must believe that the Son of God is one with the Father in unity of the divine nature, especially when he also reads that the Son of God says, “He that hath *seen* me has seen the Father ;” and learns from St. Paul that “the Son was the express image of the Father,” and that in him dwelt all the fullness of the Godhead *bodily*.

Our unlearned reader cannot read through the New Testament without perceiving not only that the Son of God is one with the Father, but that the Holy Spirit is one with the Father and the Son.

For St. John in his first epistle says, “ There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one.”

If any man of plain understanding, unacquainted with the disputes of controversy, receives the words of this passage as they are in the text, and has learnt from his preceding knowledge of the New Testament that the Father is God, the Son is God, and the Holy Spirit is God, and that the Son is one with the Father ; he cannot fail to conclude from this text that the Holy Spirit is one with the Father and the Son, and that “ the three are one” in the unity of the divine nature.

It appears to me then, that a man of plain sense, if he believes the New Testament to be of divine revelation, cannot read it through without seeing that the doctrine of the Trinity is clearly expressed in the infinite attributes of the Father, the Son, and the Holy Spirit, and in their united love to mankind in the work of creation, of redemption, and sanctification ; and in the gifts and graces and influences which they severally communicate to believers.

Your observation, my dear Madam, on the inability of a man of plain understanding to discover throughout the New Testament the doctrine of the Trinity without previous instruction, I thought so important, that I was unwilling to write to you again till I had very attentively considered it ; and I shall be happy to receive your frank opinion as before on the contents of this letter, and on any part of it in which you may think my conclusions from Scripture to be defective.

Though from the view which I have so far taken of the subject, the doctrine of the Trinity appears to be intimately connected with the whole œconomy of men's salvation, and to be clearly expressed in the attributes of the three Divine persons, that a man of plain sense and competent discernment cannot read through the New Testament without being aware of the doctrine, though previously uninstructed in it, yet, as I said before, his not perceiving it for want of instruction would be no argument against the truth of the doctrine. When Philip said to the man of Ethiopia, "Understandest thou what thou readest?" his answer was, "How should I except some man should guide me?" (Acts viii. 30, 31.) He was reading a passage of the Prophet Isaiah relative to the humiliation and sufferings of the Messiah; he did not understand the application of the prophecy till he was instructed by Philip. His inability to understand the prophecy without instruction was no proof that it did not relate to the Messiah. He was instructed and believed.

I have the honour to be,

My dear Madam,

Your very faithful servant,

T. SARUM.

Answer to the Bishop of Salisbury's Letter which is dated from the Palace, Dec. 9th, 1831.

MY LORD,

I am very sensible of your goodness in being so solicitous to remove from my mind opinions that you consider as erroneous, but I am nevertheless

obliged honestly to confess that my belief on the subject in question is not changed by the perusal—the serious and diligent perusal—of Your Lordship's friendly letter which I had the honour to receive some days ago. The chief point which you seem most anxious to maintain is, that an unlearned person,—previously uninstructed in the doctrine of the Trinity, would find it out for himself by carefully reading the New Testament. But *your* unlearned man, my Lord, is a person very differently circumstanced from the one whom *I* have taken into consideration. “By a man of plain understanding I mean one who is ignorant of any language but his own, but is of competent discernment in the perception of what he reads. Wholly uninstructed in the doctrine of the Trinity, no one can be supposed to be, who has been born, baptized, and catechized in a Christian country; but he may be unconversant in controversy, ingenious, and open to conviction, which is all I think that your proposition requires;”—these are Your Lordship's words: but I mean one who has never been catechized, never heard of the doctrine of the Trinity; a person difficult indeed in a Christian country to find, but who can easily be imagined to exist. That such a one would conceive the various passages you allude to as containing the implications you maintain, I do not believe. Those passages are all more or less obscure, and have been made to support your argument with much pains and ingenuity, while equal ingenuity has been employed to show that they do not support it. Such an unlearned man as I imagine, would receive his opinions from the plain,

clear passages that represent our blessed Lord as deriving all his authority from God his Father, both when he is mentioned as a man upon earth, and as in his glorified state after his ascension ; passages that are not merely to be found here and there, but are spread over the whole of the New Testament, making the plain scope and tenour of it. Permit me to mention two of the texts which you seem to think most convincing on your side of the question. (Phil. ii. 6) “He thought it not robbery to be equal with God.” Our unlearned man on reading this would certainly, if he stopped there, consider it as a very bold expression ; but if he continued to read the whole passage throughout, ending in these words, “Wherefore God has highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father”—he would, I think, very naturally conclude that the word *robbery* was an improper translation because inconsistent with what follows it. The other passage is from St. John, “I and my Father are one.” Were he to stop short here, he would think it a very strange expression ; but were he to read a subsequent chapter (the 17th) he would find these words also, “Neither pray I for these alone (the disciples), but for them also which shall believe on me through their word ; that they all may be *one*, as thou, Father, art in me and I in thee, that they also may be *one*, in us ; that the world may believe that thou hast sent me ; and the glory which thou gavest me I have given them,

that they may be one even as we are one ; I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” Were he, I think, to read all this, he would certainly suppose that the word *one* was only intended to express the union of affection and concord not identity ; which could not at all lead him to the discovery of the Trinitarian doctrine.

I come now to that which is urged at the end of your letter regarding the man of Ethiopia and the apostle Philip. Doubtless it is desirable to receive instruction on obscure subjects ; the Ethiopian was reading a sacred prophecy and could not possibly understand it : had an account of our Saviour’s life and precepts been put into his hands to read, he would not have returned after reading it such an answer as that recorded in the Acts, but would have judged of it as his own reason directed, and would not, I conceive, by Philip or any of the apostles, have been reproved for doing so.

I am sorry that I cannot agree with Your Lordship on a subject which you think of so much importance ; but as a Protestant Bishop I am sure you will readily allow the right of private judgement in reading the Scripture ; and that what, after a diligent reading and examination of it, appears to any one to be the meaning thereof,—that and that only ought to form the ground of his belief.

Permit me again to thank you for your Christian solicitude on my account, and believe me,

My Lord, &c. &c.,

J. BAILLIE.

Palace, Salisbury, Dec. 23rd, 1831.

MY DEAR MADAM,

In the following letter I shall confine our inquiries to the man of plain sense as described in your last, in order to see how far such a reader is capable of apprehending the doctrine of the Trinity, clearly expressed, as I believe it to be, in the New Testament, namely, the doctrine that the Father, the Son, and the Holy Ghost are three eternal, omniscient and omnipresent *Persons* (humanly speaking, for want of an adequate term); and that the three Divine Persons are one and the same Supreme Deity. I shall endeavour to show in this letter that the doctrine may be acquired from the first three books of the New Testament by a reader of plain understanding, who is of competent discernment in the perception of what he reads, though he has never been catechized, and has never heard of the doctrine of the Trinity, according to the limitation of your last letter. But I must premise, that this restriction, which precludes all previous instruction on the subject, appears to me not to accord with the usual methods of rational inquiry, or necessary to the discovery of truth as to the doctrine in question. There is no department of knowledge that does not require its introductory lessons and preliminary principles. There are “Principles of the oracles of God, and principles of the doctrine of Christ,” as St. Paul informs us, (Heb. v. 12, 13) which are necessary to the right apprehension of the doctrines of Christianity. Our Saviour’s injunction: “Search the Scriptures, (of the Old Testament) for they are they which testify of me,” shows that a knowledge of the Old Testament is indispensable to a right under-

standing of the New. “The testimony of Jesus is the spirit of prophecy ;” (Rev. x. 9, 10.) for “to him give all the prophets witness,” (Acts x. 43.) from Moses to Malachi, from the prediction of the Fall to the latest annunciation of his approaching Advent; and of the Messenger who was to precede him, and prepare the way, “THE WAY OF THE LORD,” called by Jeremiah “the Lord our righteousness” (xxiii. 6.)—*our Justifier and Saviour*, and by Isaiah “the mighty God” (ix. 6.). The Old Testament was the precursor to the Gospel, as the Baptist was to Christ. “The Law,” that is the Old Testament, “was our schoolmaster to bring us unto Christ,” (Gal. iii. 24.). The foundation of the doctrine of the Trinity is laid in the writings of the Old Testament, in the creation of the world by the Father, the Word, and the Holy Spirit, (Gen. i. 1, 2, 3, 26 ; iii. 22.) and in the writings of the Prophets, who were inspired by Christ, (Pet. i. 11.) and by the Holy Spirit (Pet. i. 21.). The intimate connection of the Old Testament with the New is obvious from the numerous direct citations from the Old Testament, or allusions to it, there being between two and three hundred of the former, and more than one hundred of the latter ; which have been selected and appended to some editions of the New Testament.

But, for the present, to confine our inquiry to the first three books of the New Testament ; the man of plain understanding, who, you think, might read through the New Testament “without being aware of the doctrine of the Trinity,” you say is “one who has never been catechized and has never heard

of the doctrine of the Trinity ; a person indeed difficult in a Christian country to be found, but who may easily be supposed to exist." Admitting such a person to exist, and to be at least so far acquainted with the history of the New Testament as to know that the genuineness of its writings has been authenticated by historical and traditional evidence beyond the credibility of the most accredited works of heathen antiquity,—admitting such a person to exist, we will suppose him to commence his reading of the sacred volume, both unacquainted with the doctrine of the Trinity, and at the same time equally unprejudiced by preconceived opinions against it, and to approach it with the simplicity of the Bereans (Acts xvii. 10, 11.) " searching the Scripture daily whether these things are so" as we Christians profess and believe ; and therefore content to receive what is written as he finds it.

In the first page of the first of the historical books of the New Testament he finds an account of an extraordinary child, conceived in the womb of his Mother by Divine influence : the historian says, " Now the birth of Jesus Christ was in this wise. When as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her, is of the Holy Ghost."

If any man of plain sense should be so ignorant of Christianity as to say with certain Ephesians, (Acts xix. 2.) “We have not so much as heard whether there be any Holy Ghost,” he may, in due time, abundantly obtain that knowledge from their teaching. At present let him proceed with the first of the historical books, and he will find immediately after the fore-cited passage, that the birth of the child here recorded, was the fulfilment of an ancient prophecy in the Sacred Writings of the people among whom he was to be born, which is thus expressed: “Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which, being interpreted, is God with us.” From this narrative we must perceive that a child so conceived and born, without a human father, must be, as Adam was, the Son of God, and that in so high and peculiar a manner as to entitle him to be called “God with us.” In this short narrative of the first book of the New Testament, there is enough to excite in an unprejudiced mind an ardent interest to know more of the history of a child so distinguished by the circumstances of his birth from any merely human condition. In the immediate sequel relative to his birth, occur two incidents calculated to confirm the interest thus excited: one the annunciation of his birth to the shepherds, “Behold, I bring you good tidings of great joy which shall be to all people. For to you is born this day in the city of David a Saviour, which is Christ THE LORD;” (Luke ii. 11.) (in that high sense in which he is predicted by the Prophets;) the other the arrival of “Wise men from the east,” who came to Jeru-

saalem to inquire, “Where is he who is born King of the Jews?” saying that they “came to worship him.” They were directed to go to Bethlehem, where the young child was. And when they came into the house, they saw the young child with Mary his Mother, and fell down and worshiped him, (Matth. ii. 1, 2, 11.) Our reader’s admiration of what manner of child this should be, will not be lessened by finding, at a later period in the same history, a great Prophet of those days proclaiming himself his forerunner and messenger, sent to prepare the way of THE LORD, and bearing testimony to a declaration of his divinity by a voice from heaven at his baptism. “Now when all were baptized, it came to pass that Jesus also being baptized, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove, and lighted upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.” (Luke iii. 21, 22.) He whose birth proved him to be the Son of God, is here declared by God himself to be his beloved Son. Our inquirer cannot read this passage without perceiving in it an express evidence of the three Divine Persons, the Father, the Son of God, and the Holy Ghost; and more especially in the account which the same historian has previously given of the birth of Christ: “The Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy child which shall be born of thee shall be called the Son of God.” (Luke i. 35.) From this passage, it must be evident to our inquirer that the Father, and the Son, and the Holy Ghost are one,—one in na-

ture but distinct in person. In the first of these historical books is that important passage, which is the foundation of our Christian profession, our Saviour's commission to his disciples to teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, (Matth. xxviii. 19.) Our inquirer cannot read this, compared with the preceding passages, without some perception of the doctrine of the Trinity, in the distinct personality, mutual relation, and identity of nature, in the Father, the Son, and the Holy Ghost.

Without pursuing the subject further at present, I shall be glad to hear from you, how far you think what I have stated in this letter verifies my proposition, that a man of plain sense cannot read the first three books of the New Testament without being aware of the doctrine of the Trinity.

I have the honour to be,

My dear Madam,

Your very faithful Servant,

T. SARUM.

Palace, Salisbury, December 27.

MY DEAR MADAM,

If Sir Isaac Newton was a Trinitarian, as I believe, (M. Biot says that there is absolutely nothing in his writings to justify or authorize a contrary opinion,) I should then think it great injustice to his memory to represent him as a Socinian. But the injustice which I mention in my Appendix is of a different kind: it is the restatement and revival of

opinions as his which he had deliberately suppressed from publication.

In my last letter I omitted two passages of the Gospels (Matth. xi. 27, and Luke x. 22.) very significant, as they appear to me to be, of the identity of Divine nature in the Father and the Son. “No one knoweth the Son but the Father; neither knoweth any the Father save the Son, and he to whomsoever the Son will reveal him.” Though our unlearned inquirer does not read Greek, he will not, according to your description of him in your “View,” be unwilling to read a translation of what one of the most learned Greek Commentators* says of the passages in his comment on the former. “The Evangelist does not mean knowledge of the Son and the Father in a general sense, but of their nature; for all believers are aware of the existence of the Son and the Father, but no one knoweth the Son and the Father as to their nature. For St. Luke says, ‘No one knoweth who the Father is but the Son, nor who the Son is but the Father.’ Christ therefore in saying this, manifestly declares his equality with the Father. For if the Father is known to the Son in the same degree as the Son is known to the Father, and they alone have this knowledge, they are equal to each other.”

I have the, &c.,

My dear Madam,

Yours very faithfully,

T. SARUM.

* Euthymius Zigabenus.

*An Answer to two Letters from the Bishop, dated
Dec. 23rd and Dec. 27th, 1831.*

MY LORD,

A long illness, from which I am not yet quite recovered, has prevented me from answering your two last letters. I have not, till within a few days, had sufficient strength to write more than a few lines at a time.

I have read them both with attention, and at the end of all, find myself just of the same opinion regarding our unlearned man as before. The passages you point out from the New Testament, viz. what relates to the birth of Christ,—the Angel's speech to Joseph,—the address of the Angel on the annunciation to Mary,—the annunciation of his birth by the Angels to the shepherds,—the star that guided the Magi, and their worship of the child, &c., would lead him naturally to suppose that Christ Jesus, who is throughout the New Testament called the Son of God in a more pre-eminent way than good men or the former inspired Prophets, was a being of a very exalted nature; but that he was God, and equal to the Supreme God, would, I am confident, never come into his thoughts. It appears to me, that all the passages produced to prove the Trinity by Your Lordship and other zealous churchmen, go no further than proving him to be of a highly exalted nature, and his pre-existence. Here seems to be the limit of what we were intended to know.

Your second letter of the 27th of December begins by reverting again to Sir Isaac Newton. If the suppression of his manuscripts which doubted

the authenticity of some passages of the New Testament takes away, as I have readily admitted, all right (if they have no other proofs) from the Unitarians to class him with themselves, it gives no right to the Trinitarians to rank him as a Socinian on the supposition that he had not suppressed them. There lies an immeasurable difference between the opinions of the two sects ; and that these last should be so apt to call all who differ from them Trinitarians, and the Trinitarians so apt to call all who do not acknowledge their doctrines Socinians, is, I should imagine, no mean proof that the great truth, which it was not intended we should know, lies somewhere between those extremes*.

I come now to the last and most important part of the letter,—those texts from the Gospels of St. Matthew and St. Luke which you seem to think contain an undeniable argument for the Trinitarian doctrine, or (to use your own words) “of the identity of the divine nature in the Father and the Son.” “No one”—my version of the Bible says “no man”; however, the difference is of little consequence ; Jesus addressed those words to the Jews or disciples who stood round him,—“No one knoweth the Son but the Father, neither knoweth any one the Father save the Son and he to whom the Son will reveal him.” That the Father who appointed the Son to the merciful mission of redeeming mankind, alone knew the extent of his designs, is certain ; and

* I believe I have not, above, expressed myself distinctly. The immeasurable distance relates to the Trinitarians and Socinians ; and I apprehend I am wrong in supposing that the Socinians are apt to call all who differ from them Trinitarians.

that the Son knew the Divine perfections and designs of the Father better than any earthly being, is certain ; and this appears to me the natural meaning of the words, addressed to such auditors. And that they meant no intimation of equality or identity with the Father is made manifest by the concluding words of the sentence, “ Neither knoweth any one the Father but the Son, and he to whomsoever the Son will reveal him.” If the knowledge which the Son had of the Father could be revealed by him to another, it could not be a knowledge that implied equality and identity with the Father ; for then the person, man or Angel, to whom the Son might give such a revelation, would thereby become equal with God. It therefore can give no support to the doctrine of the Trinity, though it appears to me to give some countenance to the belief of the pre-existence of Christ.

Notwithstanding then all the learning and ingenuity of Your Lordship, I abide by my first opinion, that a man of plain sense, previously unacquainted with the doctrine of the Trinity, might read through the whole of the New Testament without being aware of such a doctrine being contained in it, and would therefore never think of searching here and there through the whole Bible for texts supposed to bear upon the subject. I believe that he would not find it there, for the best of all reasons, viz. that the Apostles themselves did not know such a doctrine. This I know is bold language for a private gentlewoman to use in addressing a learned Prelate, but I know also that you will readily pardon it.

And now, my Lord, with many thanks for the

pains you have taken with me, let me entreat that an end may be put to this correspondence, which, I hope, will close with the same feelings of courtesy and Christian charity with which it began.

I must not conclude my letter without offering my best thanks for the honour of having received a copy of the President's speech to the members of the Royal Literary Institution, and for your very kind inquiries during my illness.

I remain, &c., &c.,

J. BAILLIE.

A Letter to the Bishop in answer to his note which is dated November 4th, 1832, after he had sent me a duplicate of his Appendix, in which Sir Isaac Newton is mentioned.

MY LORD,

I return many thanks for the Appendix on Sir Isaac Newton's suppression, &c.; and very readily admit that if the Unitarians have no other proof of that great man's being on their side of the question than his having once doubted the authenticity of a text supposed to support or declare the doctrine of the Trinity, the expression of which doubts he afterwards suppressed, they are not entitled to reckon him among their number. However, it does not appear to me to settle the point as to his opinion of the doctrine itself. A man, I can well imagine, may be a stanch Trinitarian who does not believe that particular text to be authentic; and, contrarywise, may believe that text to be perfectly authentic without being a Trinitarian. But there is

one thing in which I have by no means the honour of agreeing with Your Lordship, viz. that his being a Unitarian would be injurious to the memory of our great philosopher. Who could doubt that such a man would examine the Scriptures with sincerity and diligence? and the result of such an examination could never be imputed to him as a crime. It would neither, as I conceive, affect our esteem of his character, nor our admiration of his exalted and wonderful faculties. He stands in need of no vindication.

Forgive this warmth of expression, and believe me, &c., &c.,

J. BAILLIE.

To the Bishop of Salisbury.

MY LORD,

May, 1835.

I received, two days since, your work on Christian Theocracy, and feel greatly obliged to Your Lordship for this proof of your notice and the interest you take in the spiritual improvement of myself and those who entertain opinions similar to mine. I have read it with great attention, and am pleased that your benevolence has led you to consider what a humble, unlearned inquirer would probably think on reading the New Testament with no previous information regarding the doctrine in question. You have produced various passages, from which, with much ingenuity, you make it appear that he must have found out the doctrine of the Trinity for himself. But Your Lordship does not seem to take into the account that this unlearned inquirer would

naturally receive his impressions of the Christian faith from the general tenour of Scripture, which always speaks of Jesus Christ as deriving all his power from God, whether he be called the Son of God, or the Son of Man, or Saviour, or by whatever title he is named ; and that also he would perceive that the language of Scripture is often figurative, and must not be always taken in a literal sense. Bearing these two facts in his mind, I can scarcely imagine that such a person would come to the same conclusion with Your Lordship and the learned Divines of your Church. And I beg further to add, that, when any person acts from delegated or derived power, it is a common mode of speech to mention such acts, indifferently, either as done by the delegate or his superior ; so that the creating of this world or any other great act of power by Jesus Christ, as stated in the Gospels or Epistles, is no proof of his equality with the Supreme God, and would therefore give no notion of a Trinity to the mind of the uninstructed ; at least I think so.

I will not, my Lord, pretend to follow you through the detail of your ingenious Tract, where learning is accompanied, as it ought always to be, with mildness and candour ; it would be presumptuous in me to attempt it. Begging then to offer my grateful thanks for the honour you have done me, which I feel very sensibly,

I remain, &c., &c.,

J. BAILLIE.

Palace, Salisbury, July 28, 1836.

MY DEAR MADAM,

Many thanks for your obliging letter received on Saturday, and its faithful and interesting portrait of Sir Walter Scott, and Mrs. Hemans's beautiful sonnet, which arrived this morning. There is something peculiarly touching in the time, the subject and the occasion of this death-bed sonnet, and in the affecting contrast between the blessed groups she describes and her own (humanly speaking) helpless state of sickness; and that again contrasted with the hopeful state of her mind with which the sonnet concludes,—expressive both of the quiet comforts of a Christian Sabbath and the blessed fruits of profitable affliction. Her sweet chimes on "Sabbath Peace" appear to me very characteristic of the writer. I had the gratification of voting, in a Committee of the Royal Society of Literature, for the King's fifty pounds with which Mrs. Hemans's Poem on Dartmoor was rewarded; and for the King's Gold Medal, with which Sir Walter Scott was distinguished.

I am, my dear Madam,

With sincere respect and regard,

Your faithful Servant,

T. SARUM.

Southampton, Jan. 6, 1837.

MY DEAR MADAM,

I am glad to hear that you are so soon to publish a second edition of "The New Testament Views," &c. You are most welcome to make the use you

propose of my private letters to you, subsequent to the publication of your Tract ; and though I am of an age which forbids (as you will see in the inclosed advertisement) my indulging the hope of pleasure in the pursuit of future inquiries, I cordially wish you health and freedom from pain as long as life is permitted to you. I have been at intervals for some months a great invalid. I found benefit in the medical advice at Salisbury, and am certainly better for my residence here ; and am, I believe, as well as most octogenaries can expect to be. Adieu, and believe me to be,

With great respect,

Yours very sincerely,

T. SARUM.

[The signature of the above letter only was written by his own hand.]

REMARKS

ON THE PRE-EXISTENCE OF CHRIST.

Some of the principal Objections to the Pre-existence of Christ, stated at my request by a Friend who had read and thought much on the subject.

My objections to the hypothesis that he (Jesus Christ) had a superior nature before his earthly existence, are,

First, That this doctrine nullifies the many declarations made by himself and his Apostles concerning his manhood.

Secondly, That it involves us in the difficulties of the *double nature*, in common with the Trinitarians.

Thirdly, That it obliges us to take *literally* expressions which, according to the phraseology of the Jews and early Christians, ought to be taken figuratively.

Fourthly, That it invalidates the example ;—for if Christ was not like unto us, of the same nature, he is no example to me either in doing or suffering.

I cannot approve more than you do of any attempt to conciliate opponents by an equivocal use of language : I doubt however whether many per-

sons who consider themselves as Trinitarians, mean more by the Divinity of Christ than what Milton expresses :—

“ In him all his Father shone
Substantially express’d, and in his face
Divine compassion visibly appear’d,
Love without end, and without measure grace :”

that is,—the attributes of the Deity radiated from “ the man whom he had chosen.” We cannot discern God through any other medium.

My answer to those objections were :

To the first,—That “ this doctrine nullifies the many declarations made by himself and his Apostles concerning his manhood :”—

A pre-existent spirit, clothed in a human form, and having all the natural feelings and faculties of a man, may be spoken of as a man with perfect propriety ; and his speaking of himself as such does not appear to me to nullify or destroy the supposition that he formerly owned a different form of existence. He generally spoke of himself as the Son of Man, and Brother to those whom he was sent by his heavenly Father to instruct, being the most familiar and engaging light in which he could be viewed by them, and most favourable to their imbibing that spirit of love and charity which pervaded all his precepts. But he sometimes spoke of himself as more than man, in a way that appears to me quite inconsistent (making all allowance for figurative language) with the idea of his having had no being till he was born into the world of his mother. The Apostles, particularly St. Paul, some-

times speak of him in the same manner, although they generally mention him as the Son of Man, and as the Son of God pre-eminently, as well as in that sense in which all good men may be called the sons of God. Whatever objections we might make to the heathen notion of the transmigration of souls, we should never say that it nullified or destroyed the properties of a man, whether he remembered his pre-existence or not. Benevolence and justice and all virtues are of the same nature, though in different degrees, through the whole range of intelligent beings, whether angels or men.

To the second,—“ That it involves us in the difficulties of the *double nature*, in common with the Trinitarians :”—

How does it do so? The soul or spirit is the same spiritual being in whatever form it may be encompassed. If it put off an angelic covering, and be clothed in flesh and blood, it is still the same; it does not wear them both at one time, and none of its qualities are necessarily changed or confounded by those changes of condition. The double nature of the Trinitarians is very different from this; for making Christ equal with God, he is omnipresent, yet confined to one place while he lived upon earth, and, after the resurrection, inhabiting the body with which he was invested when he dwelt with men. He is omnipotent, yet prays to the Father, as receiving every thing from him. He is eternal, yet derives his being—is begotten of the Father—begotten from all eternity. The simplest understanding can comprehend a spiritual being, remaining the same under a succession of

bodily coverings ; but the Trinitarian double nature nobody can comprehend.

The progress of an infant till it gains the full capacity of a man,—what we are taught in Scripture took place in Jesus,—is not inconsistent with a previous higher condition. The bodily change from one state to another would probably be as a passing sleep ; and waking from it might be similar to what we have all experienced. Have we not, in waking from a deep, death-like repose, produced, perhaps, by the fatiguing journey of the preceding day, first felt a consciousness, becoming slowly more and more distinct, and then opened our eyes, which, dazzled by the light, discovered nothing distinctly ; our knowledge of where we were, how we were, who we were, coming to us gradually from a succession of feeble recollections ? And were we, on being thoroughly awaked, to find ourselves invested with a different body to that in which this profound sleep had found us, our identity would be perfectly preserved in our own thoughts. There would be no idea produced of two natures, for the soul or spirit is the individual. The progress of the mind of the child Jesus may not improperly be compared to such a waking from sleep. He would not, while a child or man upon earth, live and act at the same time in heaven : there would be a simple existence, and no *double nature* : having had one body, and afterwards another, would no more injure his identity, than a man's would be injured by wearing successively two different cloaks.

To the third,—“ That it obliges us to take literally expressions which, according to the phraseo-

logy of the Jews and early Christians, ought to be taken figuratively :”—

This, as far as it goes, is a good objection ; but a list of subjoined texts will, perhaps, convince you that there are passages, both in the Gospels and Epistles, that cannot by any latitude of figurative language be received as conveying any other meaning than the previous existence of our Saviour in a state of glory. Without admitting this meaning, they would not make sense at all.

To the fourth,—“ That it invalidates the example ;—for if Christ were not like us, of the same nature, he is no example to me either in doing or suffering :”—

This is a plausible argument, but does not appear to me of any force. A man inspired by the spirit of God, bestowed upon him in such an extraordinary degree that he could work the greatest miracles, and foresee events, was so differently circumstanced from other men, that his example could only affect them as illustrating the will of God, and the beauty and excellence of virtue. How weak would be our temptations to transgress, if, instead of faith, we had a perfect knowledge of another world, in which good actions are rewarded and bad punished, with a clear view of our own death, the time and manner of it ever before us ! A pre-existent being could not have greater assurance of the durable glory and happiness of heaven, the misery produced by sin, and the fleeting nature of earthly pleasures, than a man so inspired and so endowed would have : for you admit that, beyond all other inspired persons, the spirit of God was

shed upon him without measure. There is therefore no more similarity between him and other men in the one case than in the other. The beauty and excellence of virtue shone forth in both ; not what creatures circumstanced as we are can or may do. The example of our blessed Master is perfect, as demonstrating the will of God ; and it is on that account our duty to follow it, as nearly as we are able, under the circumstances in which we ourselves are placed.

If Christ existed in a state of glory and happiness before he came into the world to live and suffer for mankind, condescending to become their Brother, that he might save them from sin and destruction, his generosity is transcendent and ineffable ; if he was only a man on whom the spirit of God was shed without measure, we are indeed greatly his debtors, and must feel for him deep gratitude, admiration and love, but not in an equal degree : and it appears to me strange that any sect of Christians should endeavour with zeal to establish that doctrine which favours the lowest estimate of gratitude.

Far be it from me to suppose that our salvation depends upon our belief of any speculative doctrine ! If we are sincere, and have candidly examined what we believe, no more is required of us : but I earnestly wish that what is most favourable to elevated thoughts and grateful feelings were the prevailing faith among Unitarians. It is, I believe, most in concord with the general, though not declared opinions of Christians ; and the Trinitarian doctrine would give way to it more readily than to

one of inferior elevation. High churchmen are probably more afraid of it than of the doctrine which is most opposed to their own. Hence it is, that in discourses from the pulpit on this subject, the orthodox preacher generally directs his arguments against the lower grade of Unitarians, while the higher remains unnoticed.

Passages in the New Testament regarding the Pre-existence of Christ ; with Observations.

St. Matthew's Gospel, chap. xxii. from the 41st to the 46th verse.—“ While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ ? Whose son is he ? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool ? If then David call him Lord, how is he his Son ? ”

In St. Mark, chap. xii. verse 35, and in St. Luke, chap. xx. verse 41, the same argument is used by our Saviour, indicating that he had a higher descent than belonged to him as the Son of David.

Now that the foretold Son of David, the Messiah, who was to restore the kingdom, a universal kingdom, to Israel, should be a greater man than his ancestor David, was what none of the Jews would deny ; and David calling him Lord, on that account, was not a question that would have puzzled either Scribe or Pharisee. A higher than an earthly descent is therefore implied, and would certainly perplex them.

St. John's Gospel, chap. vi. verses 32, 33.—
“ Then Jesus said unto them, (viz. the Jews, who had been saying, ‘ Our Father did eat manna in the desert,’ &c.) Verily, verily, I say unto you, Moses gave you not that bread from heaven. For the bread of God is he which cometh down from heaven, and giveth light unto the world.”

If the words, *cometh down from heaven*, were not meant to express his pre-existence, they have no appropriate or distinct meaning : for declaring the will of God, attested by miracles, had belonged to Moses and other Prophets, who said that they were sent by God, but never that they came down from heaven. Further on too, in the 38th verse, are these words : “ For I came down from heaven, not to do mine own will, but the will of him that sent me ;” an expression which implied that he had been in heaven before he came into the world ; for if it were merely figurative, denoting that his doctrine was heavenly, the same might be said of every inspired teacher.

St. John's Gospel, chap. viii. verses 56–58.—
“ Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Before Abraham was, I am.” This cannot be taken as only declaring the importance of the Christian religion, and its having been in the contemplation of God from the beginning,—therefore, mentioned with its founder as in existence before it actually existed,—without a very forced construction, such as Trinitarians so often use, and are reproached for using.

The Jews certainly understood him as asserting his own existence before the existence of Abraham, and he allowed them to think so without pointing out their error. Trinitarians urge this as a strong argument for their doctrine, but the pre-existence of Christ is an easy, plain explanation of the text without having recourse to mysteries. The *I am* is a correct expression, denoting a continued existence from any period down to the present moment ; and the plain sense of the passage requires that it should be taken as a verb, not as a name or title.

St. John's Gospel, chap. xvi. verses 27-29.—Jesus, in comforting his disciples, says to them, “For the Father himself loveth you because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world ; again I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly and speakest no proverb. Now are we sure that thou knowest all things and needest not that any man should ask thee ; by this we know that thou camest from God. Jesus answered them, Do ye now believe ?”

He had on every occasion, during his ministry, declared that the doctrines he taught were from God, who had sent him to preach and to save men from sin, such declarations being supported by miracles : it would not then be a new and desired relief to their minds to know that God sent him into the world with this mission. But if by *forth from God*, he expressed that he had existed in heaven before he came into the world, they had stronger cause for confidence in his power to protect them, after he

should be taken from them. That they understood his words in this sense is perfectly clear ; and that their Divine Master acquiesced in their so understanding it is also clear, for it is said, Jesus answered them, “ Do ye now believe ? ”

St. John’s Gospel, chap. xvii. verse 5.—After praying that his Father would glorify him, and enable him to give eternal life to his followers, he says, “ And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.”

If by *the world* is here meant the Christian dispensation, what glory belonged to Christ before the Christian dispensation? None, certainly, if his being born into the world of his parents was the beginning of his existence. It would be a very forced construction—nay, an abuse of language, to suppose that the glory here attributed to him was merely that of having been foreseen as the Saviour of men before he was born. Praying to be restored to a *foreseen* glory, seems to me a nugatory prayer with no meaning, and therefore should not be received as the real prayer of our blessed Lord.

1st Corinthians, chap. xv. verse 47.—“ The first man is of the earth, earthy ; the second man is the Lord from heaven.”

This seems to imply a previous existence, and the foregoing context, which goes to prove that there are spiritual bodies as well as natural bodies, confirms it. If the second man had not a spiritual body before he appeared on earth, how could he be called the Lord from heaven? for it is evident that doctrines are not here meant, but bodies.

2d Corinthians, chap. viii. verse 9.—“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

Now, what kind of riches is here meant? Our Lord was born of poor parents, and during the course of his life possessed no worldly riches. If spiritual riches are what St. Paul in this passage ascribes to him, when did he ever resign them, and become poor? He never was more spiritually rich than at the terrific hour when he gave up his life upon the cross. If he came from a pre-existent state of glory, the words have a plain and important meaning; but supposing him not to have existed till he was born into the world, no appropriate or sensible meaning can be attached to them.

Philippians, chap. ii. verses 5–7.—“Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”

The expression *thought it not robbery to be equal with God*, being set aside as capable of a different meaning, and as inconsistent with the context, the passage must be understood as asserting the pre-existence of Christ in a state of glory: for if he had no existence before he came into the world, what glory did he resign when he made himself of no reputation, and took upon him the form of a servant? If he had no pre-existence, his glory was all acquired after he came into the world.

Colossians, chap. i. verses 15, 16.—“Who is the image of the invisible God, the firstborn of

every creature : for by him were all things created, that are in heaven and that are in earth, whether they be thrones, or dominions, or principalities, or powers : all things were created by him and for him."

If being called *the first born of every creature* means only the first man in the Christian dispensation, the Apostle is telling the Colossians no more than what must of necessity be the case, since he was the founder of that religion,—and nothing that could particularly exalt his Master in their estimation, which it was evidently his intention to do; and that which is added, "for by him were all things created that are in heaven and that are in earth," becomes an unmeaning pomp of words. So, at least, it appears to me.

Hebrews, chap. i. verse 2.—"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." If by the *worlds* the Apostle meant the moral worlds to be formed by the operation of Christianity, it is a very constrained expression, for those worlds were not yet, or but very imperfectly, formed. If he meant the moral or intellectual worlds from the beginning, Christ must have been pre-existent; and if he meant the natural world, Christ must have pre-existed.

I have ventured to say above, that the orthodox preacher generally directs his arguments against the lower grade of Unitarians while the higher remains unnoticed; and may I not also venture to say, that in so doing they verify a common observation; viz. disputants contend more keenly with

one another in proportion to the smallness of the difference for which they contend? Trinitarians and the lower sect of Unitarians approach, I imagine, nearer to one another in their doctrines, when thoroughly examined, than they are aware of, or would be willing to admit.

The Trinitarian must suppose that the child Jesus had inclosed in his body an omniscient, omnipresent, omnipotent spirit, which directed all the actions of that body, while at the same time it was efficiently every where ; or he must suppose that a portion or emanation of the Divine Mind dwelt in the body of our Saviour. The first seems so extravagant and so impossible to conceive, that I believe by far the greater proportion of the sect take refuge in the second. If so, in what does their belief differ from the doctrine of those who do not acknowledge Christ's pre-existence, but consider him as a man filled with the Holy Spirit, as no other man ever was, and as after his death continuing so endowed for ever ? for a portion or emanation of the Divine Mind not being inclosed in the child Jesus till after his birth, there could be no pre-existence. That he entered after death into a state of power and glory, both sects agree. I have said, in regard to the first-stated supposition of the Trinitarians,—“ so impossible to conceive ”; for if the Divine Mind during the life-time of Jesus Christ filled the whole universe, it must have been a confined or special manifestation of it that he possessed, and after his death was either again absorbed in the Divine Mind, or still continued separated in his spiritual body. In the one case both pre-existence

and existence after death are taken away ; in the other the pre-existence only, which would bring the belief of the Trinitarians and the Socinians to nearly the same thing. The distinct pre-existence of Christ as a highly exalted Being under the Supreme God, removes all difficulties, and the mind of man can contemplate such a belief without doing violence to his natural understanding or feelings.

REMARKS
ON TOLERATION AND FANATICISM, &c.

How slowly and imperfectly have we advanced in our feelings and opinions regarding religious toleration ! When Martin Luther and his brother reformers claimed the right of private judgement in interpreting the Scripture in opposition to the dictation of an assumed infallible judge, a great step was made ; yet it soon appeared, that when power fell into their own hands, their notion of this right was confined, or nearly so, to those whose interpretations coincided with their own. Both sides were willing to suffer persecution and death in preference to renouncing their opinions ; but that no authority could rightfully compel a man to deny his genuine belief, and that whatever appeared to any man (after due endeavours to understand the real meaning of Scripture) to be the right interpretation of it, ought to be his creed—his undisturbed creed,—was a concession still far distant. We have now, thank God ! legal freedom, without danger of bodily suffering or confiscation of property, to confess our opinions and worship God in our own way in this country ; and almost every where over the whole of

Europe, this, if not legally, is virtually the case. But how do we stand as to the inward toleration of Christian charity which the heart gives to others who differ from ourselves? Do not the orthodox, in speaking of those whom they deem erroneous, often speak thus, or words equivalent to it: "We do not condemn him for being of a different opinion from us, but because he is obstinate and will not take the right means to acquire true faith by humility and prayer"? In vain does the heterodox brother reply, "I have prayed, humbly prayed, for God's spirit to direct me to a right understanding of Scripture, and after studying it with all care and diligence my erroneous conclusions (as you call them) remain the same." But the reply is, "You do not pray with fervid faith, unweariedly. Continue to pray, and your prayers will be granted at last." The other rejoins, "How shall I know when my prayer is granted?"—"When you think as I do," will be the modest answer,—not in direct words indeed, but in such as imply it. The laws of the land do not allow us to burn or imprison those who differ with us in religious faith, and they are obeyed; the laws of Christian charity do not allow us to censure or dislike them on that account, and surely they ought also to be obeyed. Do we not sometimes hear the very name of Christians denied to those who believe in the divine mission of Jesus Christ, and receive him in faith as the Son of God, who lived and died that he might deliver men from sin and misery, because, according to the tenets of this or the other church, they are not orthodox? It is a humiliating and a pitiful thing to think of! In short, the hete-

odox brother is not to pray to God that he may rightly understand Scripture, but that he may be orthodox ; for until he become so, according to the doctrines of established orthodoxy, he must conclude that God has not heard his prayers. Is not this virtually saying to God Almighty, “ I know that such a doctrine is right, and do thou, O Lord ! give me a perfect conviction of it ”? Surely this is most presumptuous and unbecoming.

Fanaticism is a state of mind that makes us follow with a disproportionate zeal, unexamined or slightly examined, convictions of certain alleged paramount duties, to the neglect or exclusion of others which are obscured or forgotten in the ardour of excitement. A natural temperament, with circumscribed views of the general facts and circumstances before him, most commonly lead a man into this dangerous state ;—dangerous, not as regarding his salvation, (for the sincere fanatic is often a good man) but dangerous to the community in which he lives. Such men think their own opinions exclusively right. They pick their religion from scattered texts, saying with the most perfect confidence and satisfaction, “ Is not the Bible the Word of God ? and is not this in the Bible ? ” Yet often what they adopt most ardently is not even founded on texts of their own picking, but those that have been pressed into the service as Scripture proofs by some zealot, bewildered with peculiar notions of his own,—by some one who has believed himself to be commissioned to convert Christians with the Bible in their own hands, which they believe to be the Word of God. Yes, to convert them, as not being already Christians,

but standing in need of his conversion,—that is to say, to be trained to think as he thinks on certain points of faith. Or perhaps they follow one, who, partly sincere, partly ambitious, aims to be the founder of a new sect or the reviver of an old.

Though fanaticism is not confined to religion,—for there are also fanatics in poetry, in painting, in music, in politics, who wrong the truth in each of those departments in nearly the same way,—yet the religious fanatic is the most hurtful of all ; and one of the great advantages arising from an established church is the regular gathering together under one pastor, who is appointed for life, and whose income does not depend on their favour, the inhabitants of a parish, who so circumstanced are less apt to follow extravagant and fanciful doctrines. This pastor, belonging to a class of men liberally educated, is more likely to instruct them in that faith and those duties which rest upon the general tenour of Scripture and the example of Jesus Christ, than one whose consequence depends upon pleasing and attracting many hearers. There is one danger however in the establishment ; that the *church*—their own church, with all its orthodoxy, will stand, with the clergy belonging to it, in the place of the Christian religion as taught by Christ and his Apostles ; and that more sermons in the course of each successive year will be preached on that subject, than on what relates to moral conduct and to the purifying of the heart. Perhaps there never was a time when clergymen of all establishments were more apt to fall into this error. The weak parts of a city or fortress should in real warfare be most stoutly defended, because it

is by them that the enemy will enter ; but it will readily be allowed that the reverse is the case with the strongholds of religion, which have been so often circled and fenced by synods and councils, though they were left free and open in their own strength and dignity by the wise and liberal Founder.

And what is the stronghold, the loftiest impregnable tower of our religion ? Is it not the character of Jesus Christ ? His character is the strongest proof of his divine mission ; so strong, that it would tax beyond his power the most independent thinker, who is at the same time a reasonable one, to suppose him an impostor or a fanciful imagination of some other impostor. This appears to my mind impossible. Yet his character is not, in comparison with other topics, often dwelt upon by our pulpit divines. Dr. Channing, as far as my reading goes, is the only one who has displayed it usefully and powerfully in all its natural beauty and brightness, with an ardour and eloquence befitting a subject so noble. In the beginning of his discourse on the character of Jesus Christ, he expresses himself thus :

“ The character of Jesus Christ may be studied for various purposes. It is singularly fitted to call forth the heart, to awaken love and moral delight. As an example, it has no rival. As an evidence of his religion, it yields to no other proof ; perhaps no other proof has so often conquered unbelief.” Further on in the same discourse, after stating the effects of our familiarity with the Gospel history in preventing us from being struck as we should otherwise be with the beauty and perfection of his character, he adds, “ From habit men look on this

glorious creation with insensibility, and are less moved by the all-enlightening sun than by a show of fire-works. It is the duty of a moral teacher almost to create a new sense in men, that they may learn in what a world of beauty and magnificence they live. And so in regard to Christ's character ; men become used to it, until they imagine there is something more admirable in a great man of their own day, a statesman or a conqueror, than in him, the latchet of whose shoes statesmen and conquerors are not worthy to unloose." After having shown how completely the declarations and doctrines of Jesus Christ contradicted the universal expectation of the Jews regarding their Messiah, and repeating many of the sublime passages in his addresses to the people, he says, " When I succeed in realizing the import of such passages, I feel myself listening to a Being such as never before and never since spoke in human language : I am awed by the consciousness of greatness which these simple words express ; and when I connect this greatness with the proofs of Christ's miracles which I gave you in a former discourse, I am compelled to exclaim with the centurion, ' Truly this was the Son of God.' "

We are taught by Scripture that the Spirit of God dwelleth in us ; by this we understand that all generous, affectionate, and good dispositions of our hearts are the effects of that Spirit, and its operations are known by a virtuous life. But a more striking conviction of its divine influences, all men have felt sometimes in the course of their lives, when good suggestions have suddenly sprung up in their

minds, without being introduced by previous associations, or by any that they could detect : and to follow such suggestions—to follow them with ardour, guided by reason, becomes our duty, which, if we neglect, we fall into that offence which is called by the Apostle “ quenching the Spirit.” The outward manifestation of the Spirit however must be proved to others, and this can only be done by some act or sign that is supernatural. The gift of speaking various tongues conferred upon the Apostles at Pentecost could be proved to be supernatural, by the knowledge which the Jews had of the Apostles as uneducated, unlearned men, and by the strangers from various countries then present at Jerusalem, who knew and acknowledged the languages spoken by them as real, genuine languages of their respective countries. It was not a mere manifestation of their being inspired by God, but it was also the most useful gift that could have been bestowed upon them as Apostles. They could go forth to all nations qualified to teach everywhere. It was peculiarly appropriate ; for it was necessary that the Gospel should be at first promulgated by those who had seen and known Jesus Christ, who had listened to his teachings and beheld his miracles ; and those being ignorant, some of them not young, there was no time for them to qualify themselves by acquiring in a natural way foreign languages for their great office. At no other period of the Christian dispensation was this the case but at the beginning. A disciple or missionary, who was sent to any stranger country fifty or sixty years after, taught the language of that country in the natural way, was as well qualified for his

mission as if he had been taught by immediate inspiration. When the outward evidences of the Holy Spirit ceased as to tongues amongst Christians, may be pretty surely inferred from this consideration. Yet notwithstanding, in these days there are some who say that the Holy Spirit is bestowed upon them for the propagation of the Gospel. The sounds uttered by them, however, have not yet been recognised by a native of any distant country as his native language. If the natives of any pagan country were to acknowledge in those sounds the language of his own nation, it might be inferred that the speaker was appointed by the Spirit to go and convert that nation ; and pious people hereafter, thoroughly examining into the truth of the whole matter, would supply him with means to do so. Yet he would probably in a natural way acquire the language necessary for his mission in a shorter time than would be required to establish the authenticity of his pretensions to a preternatural gift, with those who were to provide the means for his being transported with proper necessaries to the place of his destination.

It must be acknowledged that some countenance is given to the supposition, that sounds or words without meaning either to the speaker or the hearers, were sometimes uttered by the first Christians, as from the inspiration of the Holy Spirit, which may be learnt from the 14th chapter of 1st Corinthians: but it seems to have been a very great annoyance to St. Paul, who liked not this vain ostentation of gifts, and knew well that the foolish vanity of man will mix itself with every thing—even those that ought to be most sacred. How ready in all ages have men been to separate religion, or what they

deemed religion, from reason ! In these days, when arts and sciences have advanced to such a state of perfection—the progressive effects of reason through many ages,—is it not wonderful, that in what is most important, a great proportion of mankind are as far behind as they were centuries ago ? We find people, sane on every other point, considering the use of reason on sacred subjects as presumptuous. A prostration of reason they esteem the most acceptable offering they can present to their Creator who endowed them with reason,—the very gift that distinguishes them from animals. There can be no religion without reason ; and there is no religion that will bear the examination of reason so well as the Christian in its genuine state,—the state in which it came from its blessed Founder and his Apostles, before ambitious or philosophical churchmen presumed to model it to their own crude, fantastical learning, or their worldly purposes of acquiring dominion and wealth.

Reason in opposition to grace ! What doth this mean ? Are they not both from God ? “ The heavens declare the glory of God, and the firmament showeth his handy-work.” This is the voice of reason ; and a sister voice from the corresponding feelings of the heart naturally awakened by it, which is the voice of grace, what response doth it make ? “ Praise God for all his wonderful works and his goodness to the children of men.”—“ Blessed are the peace-makers ! ”—“ Judge not, and ye shall not be judged.” This is genuine though refined reason ; and grace answers to it, “ Love God, who sent his Son into the world to teach us to love one another,

and love the generous Saviour who was willingly sent on such a blessed mission.” But has not reason, taken as a guide, produced in our own days all kinds of cruelty and wrong? No; it was the reverse of reason, assuming her name; and the name of religion has often been equally usurped and abused. Reason examines, looks behind and before, and on either side; but the atrocities in France were committed by those who were reckless of consequences, and grasped only at the power and gratifications of a few weeks or days;—by political fanatics, as fantastical, blinded and cruel, as those belonging to theology.

That reason and grace are friends, not opponents, is pleasingly illustrated by an anecdote of an eminent philosopher, so lately our living contemporary. Sir James Mackintosh, who during the various changes of his active career was so fond of metaphysics and all discussions connected with it, towards the end of his days, it would appear, thought of God as more nearly connected with his individual creatures, and then gratitude and devotion sprung up in his mind. Then it was that he seems to have examined the Scriptures for himself, and that the character of Jesus Christ took hold of his faith and his affections; and this, even in the weak state of his bodily frame, raised him above gloomy and exclusive ideas. “What is the name of that man who writes upon decrees and upon election?” said he to the friends attending his sick bed. Not receiving an answer, he paused for some time, and then added, with a smile, “He cannot frighten me now.” By those expressions we must suppose that

some gloomy works upon election and free grace for a few Christians, while the greater portion of mankind are doomed to eternal misery, had actually made some impression on his mind. And how sweetly was it further illustrated by his answer to a kind friend and nurse, who had gently reproved him for praying that God would relieve his sufferings by death ! “ He was silent a little and thoughtful, and then answered, ‘ I thought we might have such perfect confidence in God, that we might even venture to make known to him all our sufferings and all our wants, and that he would not be offended. It was in this belief I asked him to put an end to my sufferings ;—with submission, however, I desire to ask it.’ ” And may I be permitted to contrast the foregoing anecdote with another of older date, in which neither reason nor grace were concerned, but much well-meant devotional respect ? It is recorded in Isaac Walton’s *Lives*, that a friend of his engaged various readers to repeat the Psalms of David day and night throughout the whole year in his private chapel, so that the godly sound should never cease within its sacred walls. This pious arrangement the good Isaac Walton greatly commends : and perhaps the framers of our church liturgy were actuated with somewhat of a similar impression when they appointed the whole book of Psalms to be repeated in the service by the clergyman and congregation verse by verse alternately ; those portions that may apply to every Christian congregation, those that may apply to a few, and those that are applicable to no Christian congregation whatever. Thus children and grown people

of every condition call upon God to curse their enemies, confess themselves stained with blood-guiltiness, or confidently lay claim to the favour of God, as having washed their hands in innocency.

How far apart have the opinions of many thoughtful and excellent people stood regarding the doctrine of the atonement ! There are two prevailing notions on that most interesting subject. First, that all mankind having sinned and fallen short of what they felt and knew to be their duty to God, they could have no claim to a life of happiness after death, whether original sin from our first parents were attached to them or not: that God in his mercy, considering the transcendent generosity of his Son Jesus Christ,—who was willing to be sent into the world to reveal more perfectly his will to mankind—to save them from sin and the consequences of sin—to suffer and die for their salvation,—for Christ's sake pardons their sins, when repented of and abandoned, and bestows upon sinful creatures what they could never have earned for themselves. That God should so love the world, shows there was still some root or foundation of goodness in the creatures he had made, and that the fall (whatever that may be) only put them into a state of weakness and liability to sin—into a state of trial;—that their imperfect obedience was for their Saviour's sake rewarded, not only as if it had been perfect obedience, but far beyond it ; not merely enabling them to escape punishment, but to receive everlasting happiness. We are well assured the Supreme God loves virtue, the highest degree of which is devoted suffering for the welfare of others ; and

that the generous devotion of his Son should move him to grant every favour consistent with his own attributes to such an Intercessor, we cannot possibly doubt. “On him (our blessed Saviour) were laid the sins of us all”—“with his stripes we are healed”—are expressions of perfect propriety, when our sins are acknowledged as the cause of his sufferings, and our redemption from sin and misery as the consequence. The frequent expressions in Scripture of his becoming or being made a sacrifice for us, are quite consistent with common modes of speech; as when we say, that a man who dies for the good of his country, or gives up his fortune for the benefit of his friends and fellow-men, sacrifices his life or sacrifices his fortune for such noble purposes. And thus the perfect obedience and sufferings of our self-devoted, generous Friend have atoned for our imperfect obedience and repented sins.

The second rests upon the assumption that God could not, consistently with his attribute of justice, pardon mankind either for the imputed sins of their first parents or those they have themselves committed, unless he receive an equivalent;—that the sufferings of Christ became an equivalent for the sins of all the human race, namely for the punishment which, without him, they should have endured to all eternity;—that Christ not only intercedes for us, but has purchased us with a price. We know that the Judge of all the earth will do what is right, and that justice as an attribute of the Deity is the same in nature, though infinitely more perfect than justice in man. Would it be justice in man to punish a creature submitted to his power for doing

what he could not help doing? Surely not ; and our supposed liability to eternal punishment for original sin, as well as actually committed sins that have been repented of, is not consistent with the inward sense of justice in the human mind implanted there by God himself ; and therefore we must suppose that this view of the doctrine of the atonement is not consistent with the justice of God any more than with his other attributes. Because we had no claim, even from perfect obedience, to the happiness of heaven, does this make it reasonable to suppose, that sins which we could not help committing, or repented of and forsook, should by a just God be punished everlastingly ? I apprehend that very few Christians can entertain such a belief when brought in close contact with their deliberate thoughts. They have forced it upon themselves by fancying that they exalt their obligations to their Saviour by extending the benefits derived from his sufferings and death to a rescue from everlasting torments, not only due to incorrigible sinners, but repentant sinners, and even children, to whom nothing can be imputed but original sin. They do this without considering that the gratitude we owe to any benefactor is in proportion to what he has done or suffered for our advantage, not to the magnitude of the benefit : for we must know that the generous Friend, who has suffered to procure for us a great happiness, would have been willing to suffer as much to procure that happiness, joined to an exemption from great misery, to which we should otherwise have been condemned. Nay, suffering to procure a smaller good for an object of com-

passion, is a stronger proof of love from the generous sufferer than if he equally suffered to procure a greater. It therefore appears to me that the maintainers of the last-mentioned notion of the doctrine of the atonement, while they oppose the high attribute of justice in God Almighty, add nothing to our real causes for love and gratitude to our blessed Redeemer.

It may be urged that the belief of eternal suffering for original sin is not more injurious to God's attribute of justice, than the evil that exists in the world and the misfortunes that befall good men in it. But there is an obvious answer to this:—we believe the rational inhabitants of the world to be in a state of trial, and that all partial evil conduces to purify and prepare their souls for a happier existence ; which is a perfectly different supposition. It may then be asked, Why was evil introduced into the world, since men might have been created good at once without all this discipline ? Then follows another answer not quite so obvious,—But for evil, how should we feel or understand what is meant by good ? In one of Dr. Channing's able and eloquent discourses, speaking of the Christian's life as one of self-denial, is the following passage:—" It is true, that as we are now made, our appetites and desires often war against reason, conscience, and religion. But why is this warfare appointed ? Not to extinguish these high principles, but to awaken and invigorate them. It is meant to give them a field for action, occasion for effort, and means of victory. True virtue is thus opposed and endangered ; but virtue owes its vigour and hardi-

hood to obstacles, and wins its crown by conflict. I do not say, that God can find no school for character, but temptation and trial and strong desire ; but I do say, that the present state is a noble school. You, my hearers, would have the path of virtue, from the very beginning, smooth and strewn with flowers ; and would this train the soul to energy ? You would have pleasure always coincide with duty ; and how then would you attest your loyalty to duty ? You would have conscience and desire always speak the same language and prescribe the same path ; and how then would conscience assert its supremacy ? God has implanted blind desires which often rise up against reason and conscience, that he may give to these high faculties the dignity of dominion and the joy of victory. He has surrounded us with rivals to himself, that we may love him freely, and by our own unfettered choice erect his throne in our souls. He has given us strong desires of inferior things, that the desire of excellence may grow stronger in all. Make such a world as you wish, let no appetite or passion ever resist God's will, no object of desire ever come in competition with duty ; and where would be the resolution and energy and constancy and effort and purity, the trampling under foot of low interests, the generous self-surrender, the heroic devotion, all the sublimities of virtue, which now throw lustre over man's nature, and speak of his immortality ?" It is evil then which makes our passage through this world a state of progress and improvement, and gives us assurance that our abiding-place is in a higher and nobler region.

APPENDIX.

TEXTS FROM THE REVELATION OF ST. JOHN RELATING TO THE DIGNITY OF CHRIST.

CHAP. I. ver. 1, 2, 3, (containing the introduction to the vision,)—"The revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass ; and he sent and signified it to his servant John ; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein : for the time is at hand."

Ver. 4, 5, 6, (containing the salutation,)—"John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come ; and from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth: unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father ; to him be glory and dominion for ever, Amen."

Ver. 8.—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and is to come, the Almighty."

Ver. 10, (and on to the end of the chapter,)—"I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what thou seest write in a book, and send it unto the seven Churches which are in Asia; unto Ephesus, &c. &c. &c. And I turned to see the voice that spake to me, and, being turned, I saw seven golden candlesticks; and, in the midst of the seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow: and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in the furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying unto me, Fear not. I am the first and the last: I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of Hell and Death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches."

In the salutation, God Almighty and Jesus Christ are kept perfectly distinct from one another, and the ascription of Alpha and Omega given to God Al-

mighty. From the 10th verse to the end of the chapter, the Alpha and Omega are given to Jesus Christ as lord or ruler of the seven churches. This shows that the faithful and true witness, who calls himself the beginning of the creation of God, is Jesus Christ ; and shows also in what sense the ascription of the Alpha and Omega belong to him.

Chap. II. contains the admonitions to the churches of Ephesus, Smyrna, Pergamus, and Thyatira.

Chap. III. contains admonitions to the churches of Sardis and Philadelphia, up to the 12th verse. Ver. 12 and 13.—“ Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God ; and I will write upon him my new name. He that hath an ear to hear, let him hear what the Spirit saith unto the seven churches. And to the angel of the Laodiceans write these things, saith the Amen, the faithful and true witness ; the beginning of the creation of God.”

In this last passage it seems to be the Spirit of God which calls himself “ the Amen, the faithful and true witness ; the beginning of the creation of God.”

Ver. 21.—“ To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne.”

Chap. IV. I shall transcribe the whole of this chapter, not because I think any thing regarding the doctrine of the Trinity is to be found in it, but because it is appointed to be read for the Epistle by the Church on Trinity Sunday, and must therefore have been supposed to relate to it.—“ And after this I looked, and behold a door was opened in heaven ; and the first voice which I heard was as it were a trumpet talking with me, which said, Come hither, and I will show you the things which must be hereafter. And immediately I was in the Spirit : and behold a throne was set in the heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone ; and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats : and upon the seats I saw four and twenty elders, sitting clothed in white raiment ; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices : and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal : and in the midst of the throne and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And

when those beasts give glory and honour and thanks to him that sat on the throne, and worship him who liveth for ever and ever, the four and twenty elders fall down before him who sat on the throne, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive honour and glory and power ; for thou hast created all things, and for thy pleasure they are and were created."

Chap. V. ver. 1.—“ And I saw on the right hand of him that sat on the throne a book, written within and on the back side, and sealed with seven seals.” John having wept much because no one was found worthy to open the seals of the book, ver. 5, saith: “ And one of the elders saith unto me, Weep not : behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.”

Ver. 6, (and on to the end of the chapter)—“ And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne ; and when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain and hast redeemed

us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand thousands of thousands ; saying, with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever.”

In the above chapter, Him who sat upon the throne, and the Lamb which received the book from his hands, are kept perfectly distinct from each other.

Chap. VI. After the seven seals have been opened by the Lamb, with the mention of the plagues that followed, the three last verses of the chapter run thus :—“ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the

face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come, and who shall be able to stand ?”

Chap. VII. ver. 9.—“ After this I beheld, and, lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen. And one of the elders answered, saying, What are these which are arrayed in white robes, and whence come they ? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.”

Chap. XI. ver. 15 (and on to the end)—“ And the seven angels sounded, and there were great voices

in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets and to them that fear thy name, small and great, and shouldest destroy them that destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings and voices and thunderings and earthquake and great hail.”

Chap. XII. After the first part of the chapter, which describes a woman clothed with the sun, &c. and the birth of her son, and the dragon waiting to devour the child, comes verse 10.—“ And I heard a loud voice, saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down which accused them before our God day and night.”

Again, ver. 17.—“ And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.”

Chap. XIII. After the first part, giving an account of a beast coming out of the sea, follows verse 8.—“ And all that dwell on the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb, slain from the foundation of the world.”

Chap. XIV. ver. 1.—“ And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having his Father’s name written in their foreheads.”

Again, ver. 4, 5.—“ These are they which follow the Lamb, whithersoever he goeth : these were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was no guile ; for they were without fault before the throne of God.”

Again, ver. 7. (after an angel is sent forth having the Gospel to preach on the earth)—“ Saying (the angel speaks) with a loud voice, Fear God and give glory to him, for the hour of his judgement is come ; and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Verse 12 says, (after the account of an angel proclaiming the fall of Babylon)—“ Here is the patience of the saints : here are they that keep the commandments of God and the faith of Jesus.”

Ver. 14, 15, 16.—“ And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy

sickle, and reap ; for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.”

Ver. 18, 19, 20, which conclude the chapter, relate that another angel came out from the altar with a sickle, and gathered the vines of the earth which were cast into the wine-press of the wrath of God, &c.

Chap. XV. The two first verses tell of those who have gotten the victory over the beast, and stand on the sea of glass having the harps of God.

Ver. 3.—“ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ; for all nations shall come and worship before thee ; for thy judgements are made manifest.”

Chap. XVI. After three angels have poured out their vials, ver. 5, 6, 7.—“ And I heard the angel of the waters say, Thou art righteous, O Lord, which wast, and art, and shalt be, because thou hast judged thus ; for they have shed the blood of thy saints and prophets, and thou hast given them blood to drink ; for they are worthy.”

Chap. XVII. After an account of the woman, sitting on a scarlet-coloured beast, &c. and the ten horns that received power from the beast, ver. 14. —“ These shall make war with the Lamb, and the

Lamb shall overcome them : for he is Lord of Lords and King of Kings, and they that are with him are called and chosen and faithful.”

Chap. XIX. from the 1st to the 17th verse.
—“ And after these things, I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory and honour and power unto the Lord our God: for true and righteous are his judgments ; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshiped God, that sat on the throne, saying, Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to him ; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, (the conducting angel) Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him : and he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the

testimony of Jesus : worship God ; for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but he himself ; and he was clothed in a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean ; and out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he will rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.”

Chap. XX. ver. 6.—“ Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Again, ver. 11.—“ And I saw a great white throne and him that sat on it, from whose face the heavens and the earth fled away, and there was no place for them. And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.”

Chap. XXI. ver. 1st and on to the 8th.—“ And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write ; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end : I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.”—Ver. 22, 23, (after describing the new Jerusalem as the Lamb’s wife descending from heaven,)—“ And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof.”

Chap. XXII. and last, ver. 1.—“ And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.” Again, ver. 3.—“ And there shall be no

more curse ; but the throne of God and of the Lamb shall be in it ; and his servants shall serve him." Ver. 6.—“ And he said unto me, These things are faithful and true : and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.” Ver. 8.—“ And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then he said unto me, See thou do it not ; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.” Ver. 10 and 11. (the same person still continuing to speak whom he was forbid to worship ; and, without any intimation of the person of the speaker being changed, follows ver. 12 and on to the end of the chapter,)—“ And behold I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie. And I Jesus have sent mine angel to testify unto these things in the Churches. I am the root and offspring of David and the bright Morning Star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come : and whosoever will, let him take the water of life freely. For I testify unto every man

that heareth the words of the prophecy of this book : If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”

As originating and finishing everything relating to the Church, the Alpha and Omega is ascribed to God Almighty, and also to the Lamb (or Christ), and in one place to the Spirit of God ; but God Almighty and the Lamb are always (as far as I can judge) kept perfectly distinct through the whole book of Revelation. God is represented exclusively as seated on the throne ; the Lamb as standing before it or in it. The beasts and the elders are represented as standing or being within the throne, and once the elders are said to be seated within the throne. Chap. iii. ver. 21. (Christ, I believe, being the speaker) it is said—“ To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne ;” and this is the only passage in which Christ is said to be seated on the throne.

REFLECTIONS

CONNECTED WITH MODERN DISCOVERIES
IN SCIENCE, AND WITH THE NATURAL
ASSOCIATIONS OF YOUNG PEOPLE TAKEN
FROM MEAN REPRESENTATIONS OF SACRED
SUBJECTS.

As I have already surmised, these views, drawn from the general tenor of the New Testament regarding our Saviour, are in perfect accordance with our enlarged knowledge of the Universe, received of late years from the discoveries of Sir William Herschel and other diligent observers of the heavens. That God should commit the care and government of one or a community of worlds to a highly exalted Being, resembling Himself in moral qualities, and endowed by Him with all wisdom and power for such a glorious and beneficent charge, is not inconsistent with any immensity of creation that can be conceived. And this great Vicegerent of the Most High may be made perfect by suffering,—may live for a time as the elder Brother of those committed to his care,—may suffer and die for their sakes ; yes, we may suppose it to be so, and what natural feeling in the human heart, what noble faculty does man possess that can be offended by it ? There is no human relation so amiable and engaging as

that of an elder Brother, at the head of his Father's family, giving up his own indulgence and sacrificing everything to promote the interest and happiness of the younger children; and our Saviour seems particularly to have wished his disciples to consider him in this light. No painful or overpowering feelings of awe cast any shade over this beautiful tie. In contemplating the immensity of creation, how well does this view harmonize with the idea of a world, or a connected system of worlds, being consigned to the care and authority of some highly endowed Being by the Great Father, Creator and Lord of all! a Being whose instrumentality in creating the worlds,—the material or intellectual worlds,—has been appointed by the Supreme God! Such a sublime and generous elder Brother would do and suffer much for his kindred charge,—could offer such a propitiation on their behalf as would be acceptable to his God and Father and their God and Father. We can know no more about this than what is taught us. But that God should offer up himself a sacrifice to God, as orthodoxy asserts, throws confusion over the whole, and has no natural feeling in the human soul to respond to it. A Trinity in Unity puts all natural faculties to a stand; so that if the Scriptures, which it is said reveal it and command us to believe it, can, from any allowable use of language and the general tenor of their teachings, be explained in a way more consonant to our natural feelings and understanding, we ought not and cannot be called upon to believe it, or to declare that we do so; for doing it sincerely is out of our power.

It seems to be with a consciousness of great weakness on this point that the Liturgy of the English Church has been so filled up, not only with creeds, but with responses and ejaculations appended to every division of the service declaratory of this doctrine. Had Scripture supported it, the Church would have had no occasion to take so much pains. There are probably more young men deterred from embracing the Christian religion by this doctrine of the Trinity than by any other cause. There may be too much confusion and contention regarding religious establishments in these days to effect any change of Liturgy; which is to be lamented: but what cannot be done by public authority every single-hearted, sincere Christian may do for himself, by merely forbearing to repeat the Nicene and Athanasian creeds, or any responses that decidedly declare the doctrine. Young men will probably be the first to do this, and others will follow them.

The Church has done much good by protecting learned men, preserving books, infusing a spirit of humanity among warlike nations, providing means for instructing a distinct body of men to instruct others in the history and precepts of Christ, which would otherwise have been lost or concealed from the laity, who had no books, and knew not how to read the few they might have had: all this and more we owe to the Church, but as a framer of articles of belief we owe her little. The particular learning and ingenuity of churchmen are not wanted in these days, when books abound and almost every individual can read. Yet, even in these days, a church, whether Episcopal or Presbyterian, is still

most useful in educating a priesthood qualified to give religious and moral instruction to the people,—providing pastors for them, who, being independent of the flocks whom they feed, will not improperly court their favour by preaching to please their humours or prejudices. This is now the most essential service that a church can effect ; and long may it be enabled, with temperate dignity and firmness, to do so !

The greatest names in the literature of England,—names so often produced to prove that learning and genius do not unfit their possessors from being humble Christians,—have not stood high with their countrymen as to what is called Orthodoxy ; and many have succeeded them whose manly, simple minds have been enlightened, elevated and satisfied by what is so plainly taught in Scripture that a wayfaring man may read it, as not to be disturbed by the various explanations of metaphorical language so frequently used in the Bible and other Eastern writings. It has been said that ere long there will be none but Unitarians and Roman Catholics left in the Christian world. It may be so : those will remain in it who think that the Gospels and Epistles teach us all that is necessary for our salvation : and those who think traditions of certain forms and opinions having prevailed among holy men who came after the Apostles,—writings of churchmen called Holy Fathers,—are equally necessary to guide our faith, under the authority of popes and councils, will also remain—the religious men of Europe. How desirous have people always been to establish additions to promulgated doctrines or

opinions of any great Teacher! The history of Greece with her philosophers, of Eastern Buddha and his many personified attributes, and of the different sects of Mahometans, prove it sufficiently. A work upon this subject, simple enough and learned enough to do it justice, would be instructive and curious. When all this is well considered, as it is likely to be ere many years pass away, there will be less controversy and more Christianity in the world. It may seem presumptuous to risk such a conclusion; but as metaphysical fancies put one another out of repute, which they are likely to do, and readers of Scripture read it, as other books are read, with an earnest desire to understand the plain story and general purport of the whole, and as such unsophisticated reading is connected with the general discoveries of these times, in the heavens above and the earth beneath,—the extended wonders that surround us,—we may be allowed to hope that it will come to pass. The Christian religion will then be in harmony with its own Scriptures, with the enlarged knowledge of facts now attained, and with the natural feelings and faculties of man. Churches will then differ with charity from one another as to ecclesiastical government and the ceremonies of worship, but will modestly refrain from imposing articles of faith as necessary to salvation. Our learned men will then become religious men, as indeed the greater proportion of them have always been, though refusing to be bound by clerical rules of orthodoxy, drawn from traditions, and from the notions of men who are called the Holy Fathers.

CHRIST CONSIDERED AS A LIGHT FROM GOD.

THAT Christ is the Light sent by God into the world is a figurative expression found in various passages of the Gospels and Epistles, particularly by St. John. In his narration of the life of Jesus, he seems to enter more spiritually into the character of his Divine Master than the other Evangelists, who were more intent on recording his actions than portraying the exaltation and beauty of his mind. And it was natural that the favourite disciple and bosom friend should do so. Christ as the light of the world is an appropriate and beautiful metaphor, and may be justly applied to him above all the other intellectual lights that were ever sent from God. Besides particular passages, indications of this often met with in the simple narrative of his actions and precepts, show him in the character of a Teacher sent from God to the whole world, not exclusively to any country or race. Light is cheering, warming, and capable of being widely diffused ; and these appear to be in a pre-eminent degree the qualities of that Light sent by God our Father to guide us to Himself.

Every good man who comes into the world and instructs man by his precepts and example, is a

teacher sent from God, whether he be aware of it or not, or whether they who observe him and listen to him be aware of it or not ; and among the heathen as well as Jews there have been many such. But their ideas and exertions were narrow and confined, and mingled with prejudices and deceptions that prevented a very wide range of usefulness from being the result of their exertions. Nay, some of their wisest philosophers believed that the voice of nature within their own breasts, contradicting the absurd idolatry that surrounded them, was an inward revelation peculiar to themselves, which the unlearned and common people ought not to know, and fit to be taught to the superior orders alone. The initiated into their mysteries would have been mortified had a large portion of the nation been as enlightened as themselves ; so that the good they did (and we may suppose they did considerable good) was confined within narrow bounds. The most enlightened of the priesthood of barbarous tribes, and even of Greece and her colonies, made the virtue most acceptable to the gods consist in devoting themselves in battle to the glory of their own particular country, while general benevolence was not at all taken into consideration. From the teachers of the East even down to the present times, the highest virtue seems to have been self-devotion to bodily suffering for the gratification of their deities, and their own exaltation in another world, or absorption into the essence of God. This sublime annihilation, as the reward of a virtuous life on earth, was not very encouraging to the natural desires and aspirations of human nature.

How different from all this is the light that beams from Jesus Christ! It was calculated to guide all races and nations, to promote peace and affection and general self-sacrifice for the good of others, love and charity over the whole world. It was fitted for this by the simplicity of its rites and precepts, and by the endearing tie by which the Divine Master condescended to unite himself to those whom he taught,—the bands of love,—the gentle authority of an elder brother. No cumbrous ceremonies or forms of worship were enjoined, no inflictions on the body as pleasing to God, no austerity and privations to distinguish them from others and create uncharitable divisions! Two rites of easy fulfilment were appointed by him who gave up the joys of heaven for a season and died as a man upon earth for our sake,—Baptism and the Lord's Supper; the one an emblem of that purity required of his followers, the other an emblem of the most generous and beneficent act ever performed on earth. “Do this in remembrance of me,” expresses a natural desire that what he had done should be contemplated in the hearts of his immediate and all succeeding disciples,—a simple commemoration that could not but figuratively prove spiritual nourishment to vivify and warm the heart which faithfully received it,—a form of words that required no mystical interpretation to make it be felt and understood. “Do this in remembrance of me.” There is a tenderness in the request in unison with every generous feeling of the heart. How much unintelligible absurdity, contention and uncharitableness would have been spared, had

churchmen of all sects been satisfied to understand it as a sensible unlearned countryman with the Bible as his guide would have done ! So little did our Saviour care for forms and seasons, that he left no directions as to the manner or frequency of their holding this commemoration ; the first converts were left to themselves on this point, which was afterwards settled by the Apostles as good order and conveniency dictated. It was the inward cultivation of the heart, purity of thoughts, faith, love and gratitude, that were enjoined as raising the mind of man to his Creator,—those inward movements of the heart, from which all good works do proceed, were continually mentioned most earnestly by him who was sent from God to be the Light of the world, not the light of particular countries or divisions of men.

Having briefly considered how pre-eminently fitted our Saviour is to be the Light of the whole earth, one naturally turns to contemplate the actual progress Christianity has made upon it, and what good it has produced. A common observer will examine his map, and having noted down Europe (with the exception of Turkey) as a Christian country, and various spots on the surface of Syria and Arabia with some Christian establishments in the East, and then on the western hemisphere surveying the various settlements belonging to the Spaniards and Portuguese, &c., will say with a discouraged mind, “ Alas ! how great a portion of the globe,—the greater portion of it,—remains overshadowed with darkness, to say nothing of many nations under the delusions of Mahomet ! ” Con-

sidering also the many churches in Asia now extinct, and only known to ecclesiastic writers and studiers of antiquity, will he not be ready to exclaim, “Is this the expansion of a light given to enlighten the world?”

But let us take another view, and a fairer one, of the light that has proceeded from the promulgation of the Gospel. We receive the history of its first spreading as connected with the acts of St. Peter and St. Paul, and those who immediately proceeded from the superintending Council of Apostles at Jerusalem. But other apostles, Thomas, Philip, and Bartholomew, were at the same time actively employed in planting churches in Asia that existed for many years ; and though now suppressed and in ruins, have, we cannot but believe, left good effects behind them. It is by the good effects of a religion, not by the extent of ground which the professors of it may cover, that we are to estimate its progress and usefulness. Are the inhabitants of those parts of Asia where Christian communities once flourished in no better condition as to feelings and morals than they would have been in had Christianity never instructed their ancestors? Has the good that may be found in the precepts and laws of the Koran been derived from no other source than the revelations of Mahomet? It would, I believe, be a very partial knowledge of history that would warrant any one to answer in the affirmative. Moral light has one quality corresponding to natural light, the power of penetrating darkness through the smallest passage. A cell of deep darkness to the eye of one who has just entered, will

not seem so intensely dark to the poor prisoner who dwells in it. He will be sensible of the smallest ray passing through the smallest aperture ; and it will make things dimly visible to him which to the other are entirely concealed. But the Eastern churches have not all been destroyed. Nestorian Christians, supposed, and with strong reason, to be the ten lost tribes of Israel, settled from the time of their original captivity in Koordistan and its confines, and, converted by the Apostles at the beginning of the Christian æra, remain to the present times. The zeal of modern missionaries, better directed than it was at first, in teaching their converts useful arts at the beginning of their ministry instead of doctrines and catechisms, has been very successful, and will, we trust, continue to be directed with the same moderation and good sense.

Yet it must be owned, after all that may be said on the subject, the guiding rays that have emanated from the great Light sent to enlighten the world, the progress of Christianity has not been what was naturally to be expected from its native excellence : and the unwise zeal of churchmen of all denominations, striving to make their own notions of doctrines, forms and liturgies, ecclesiastical governments, &c., a pattern for every other sect or division of Christians, is justly chargeable with this want of prosperity. It may be thought that for a lay, unlearned person to advance opinions on such a subject is presumptuous. But it is difficult to refrain from doing so, when we see everything around us connected with church establishments in confusion ;—the English church drawing closer to that of Rome

in the most trivial things, as well as the great stumbling-block to Protestants, Transubstantiation ; the Scotch dividing itself into two, for the sake of certain opinions respecting the appointment of her clergy to benefices ; while a power still exists in the country to correct, change, or re-enact everything either in church or state. Under a beneficent Providence, that brings order out of confusion, and makes the folly as well as the wrath of man to obey his wise appointments, let us hope the result of all will be good. The children of those who are now so anxious that surplices and gowns, places for some portion of the prayers to be repeated in and places for others, that every ceremony of worship may be brought as near as possible to the primitive Church such as they imagine it to have been, may think all this of little importance. They may even deny the authority of traditions altogether as compared to the Gospels and Epistles of the New Testament, and receive the writings of the Fathers as of no more value than the sermons and dissertations of many a good priest and bishop who have succeeded them. Those who are now wrangling with one another upon the question of whether the appointing to benefices should be committed to the people at large or to patrons, may think that neither the one rule nor the other will fill the pulpits of their native land with conscientious, learned, and sound-headed clergymen. They may possibly be led to think that a power to appoint, vested in the people, in patrons, and in the clergy themselves, acting in presbyteries, would be more likely to produce a respectable and efficient body of pastors than

any other means. They may very possibly think that young men educated for the Ministry will not be the worse for being ignorant to what class of the community they shall probably owe their preferment. The more narrow and exclusive sects of all denominations are at present, the more clearly may their successors perceive and feel that the Christian Church, under that great Light which enlightens the whole world, is the Church of God, in which are found all sects believing in Jesus Christ as the Son and Sent of God, however different as to creeds, forms of worship, or ecclesiastical government they may be. The methodical ways of doing good to the poor, so prevalent in modern times, have been a happy result from division of sects provoking one another to beneficent deeds ; and why may we not hope for others ? Perhaps a perfectly united church, where all profess the same doctrines and conform to the same forms of worship, would be the most dangerous state, as to the real benevolence and devotion of its members, in which it could be placed. Man's natural desire for domination, whether acting by official authority, singly, or in bodies, forms a temptation that even the real sanctity and good intentions of the clergy have not always enabled them to resist.

So much have the character and history of Christ as displayed in the New Testament struck many contemplative minds as a Light sent from God to enlighten the world, that German philosophers have been occupied of late in endeavouring to prove that, whether the authenticity of the Gospels be maintained or not, the power of them for moral instruc-

tion and for elevating the soul is the same. We readily agree that from an invented story, where the characters are delineated with skill, and in harmony with our conscious feelings of what is good and beautiful, much instruction and salutary impressions may be derived when taken by the reader as a fiction ; but when that which has once been received as a truth is no longer so received, it becomes impotent. He knows little of human nature who does not know this ; and it would tax the excellent gift of charity too hardly, to suppose that any endeavour upon such principles to weaken our faith in the authenticity of Scripture could be made without having the ambition of literary applause more in mind than the real advantage of society. An example founded on abstract ideas, or doubtfully supposed to have such a foundation, will have little effect upon human decision in the hour of strong temptation.

The grand idea of a Supreme God, infinite in power, wisdom and goodness, and of a Vicegerent or Son administering his will in this and (it may be) in other worlds, is in accordance with all the enlargement of knowledge which the progress of science can bestow upon man. This sublime faith is fitted for every age and country. It is the light of God shown to us most brightly through our Lord Jesus Christ ; and though a framework of creeds, explanatory articles and catechisms may be erected about it as a defence, it will be found to obstruct the light, not to protect it, for it needs no defence. And if one community of Christians like one form of worship or one form of church government better

than another, they will not differ about it as a thing necessary to salvation. Philosophers and countrymen will be Christian brothers, neither of them despising or censuring one another. There is no other system that has been received by the nations of the earth which is in accordance with what the heavens declare of the glory of God, and the discoveries of science are continually revealing. What becomes of the gods of Mount Ida with all their majesty of clouds, their feastings and their feuds? What becomes of Odin and his warriors, transmuted into gods, and drinking mead in a magnificent hall from the skulls of their enemies? What becomes of the eastern Buddha with all the personified attributes of deity, monstrous and grotesque, around him? What becomes of these and many more that need not be named, when taken in connexion with this?

SOME REMARKS ON SACRIFICES AS CONNECTED WITH THE DOCTRINE OF ATONEMENT.

IN all nations from the earliest times, offerings were presented to the Giver of all good things as an acknowledgement of his bounty, and in testimony of gratitude in the worshiper, whose oblations were poured from the cup or spread on the altar for the acceptance of his God. We read in the Old Testament of family sacrifices or feasts when a scattered kindred met together, to strengthen natural affections and religious impressions. Thus Jonathan makes an excuse to his father Saul, that David had earnestly requested that he might go to a yearly sacrifice held in his own family; and in other passages of Scripture allusions to it will be found. The daily sacrifices instituted by Moses seem to have been regular acknowledgements of God's bounty, combining also a daily provision for the Priests. The most solemn of all were the burnt offerings for the expiation of sin. But whether they were sacrifices of expiation, or thanksgiving, or family devotion, it was the spirit in which they were offered that made them acceptable to God, not their worldly worth or value. In how many

passages of Scripture is this declared ! Psalm 50, verse 7 : “ Hear, O my people, and I will speak ; O Israel, I will testify against thee : I am God, even thy God. I will not reprove thee for thy sacrifices to have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy folds ; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the beasts of the field are mine. If I were hungry, I would not tell thee ; for the world is mine and the fulness thereof. Will I eat the flesh of bulls and drink the blood of goats ? Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me.” Isaiah, chap. i. verse 10 : “ Hear the word of the Lord, ye rulers of Sodom, and give ear unto the law of God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me ? saith the Lord,” &c. “ Bring no more vain oblations ; incense is an abomination ; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting,” &c. “ Wash ye and make ye clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgement, relieve the oppressed, plead for the widow.”—Cain had made his offering to God as well as Abel, but with a very different result. Abraham’s readiness to sacrifice his son, which is justly received as a type or emblem of the death of Christ, sets the meaning of sacrifices in the clearest point of view. What was it that Abraham offered to God ? for it

was offered virtually, though the victim was not actually slain. Was it not the generous confidence of his heart, which felt that the Lord in resuming his gift would do what is beneficent and right, though his present command was to human nature very grievous,—would fulfill his promise to him in a better way than he could comprehend? Was it not this which God was pleased to accept from his servant Abraham,—more precious than the blood of many victims?

Having considered the accepted value of that sacrifice recorded in the Old Testament, and received by Christians as a type of our Saviour's sacrifice on our behalf called the Atonement, let us with reverence contemplate this awful event. What was it Jesus Christ offered to his Heavenly Father on our behalf? Was it not a generous willingness to give up the glories of heaven, to be clothed in a human body with all its infirmities, to live his whole term upon earth in humble indigence, to strive with all the perverse opposition of his countrymen, unweariedly endeavouring to instruct them, to win them from evil both of action and thought, and to do all this with the prophetic view of a cruel and ignominious death always before his eyes? Surely this was a noble sacrifice, worthy to be offered to the God and Father whom he adored, and to induce his Heavenly Father to appoint him to be the Mediator between sinful man and his offended Maker, who was not willing that any should perish, but that all who lived uprightly, or repented of their sins, should be raised after death to a better state of existence. The sacrifice of his life on the cross,

which is so constantly held out to Christians, makes but a part of it. It is to be regretted that, by so many Christian teachers, God Almighty has been represented as a God of wrath, who having appointed the whole race of Adam to everlasting death as the forfeit of the first parents' transgression, would not be appeased till he received the blood of an innocent victim as a compensation for the vengeance due to him. What was the punishment man became liable to by the fall, which is termed death, we do not know: probably that after being punished or rewarded for his own particular sins and virtues he should cease to be; and, by the mediation of Christ, we are made capable of being put into a state of trial,—a state in which we may gain immortal life,—a state of blessed progression. That God should send his Son into the world to effect this happy change in the condition of men, is perfectly consistent with his Divine attributes: that Christ was willing to be sent on such a mission, makes him most worthy of the love of God and of man.

St. Paul, who was willing to become all things to all men that he might gain a few, in his Epistle to the Hebrews has insisted much on the parallel between the high priest of the Jews and Jesus Christ, and between the efficacy of his bloodshedding and that of the blood shed on the altars of Israel by the ordinances of the law; and no doubt it would attract and conciliate the Jews: but it has been injurious to after-converts of other nations, by leading them to conceive the Heavenly Father of their Divine Master as a severe and vindictive Being;—

converts to a religion too that inculcates the forgiveness of injuries beyond all other religions promulgated on earth. The Calvinistical reformers of other days were continually insisting on the *right* we have to salvation, as a thing bought for us with a *price* which God could not withhold : and many bold and irreverent words were thundered from their pulpits most inconsistent with the character of Christ's Father and our Father, his God and our God. Their religion so taught strengthened them in a Christian warfare of suffering, perseverance and self-denial ; but the graces of mutual love and charity,—the charity that thinketh no evil,—became, it is to be feared, comparatively weak. Christ as the typical sacrifice for man, the just for the unjust, was always in their thoughts : as the intercessor and mediator, who from his own transcendent goodness, and consequent favour of his Father, was appointed to be the Saviour of men from sin and its consequences, he was seldom contemplated. That they were not as merciful and forgiving as other sects in those days, when toleration of religious opinions from principle was practised by scarcely any denomination of Christians, though sometimes in the writings of enlightened individuals, it would be unjust to aver.

But the evil of these opinions regarding the doctrine in question has not passed away with those days. We have now indeed many sincere maintainers of that doctrine, whose minds do not appear to be hardened by it, and who abound in works of goodness and charity ; but we have those also who do not heartily embrace Christianity, because of

the view which they suppose it gives of the Divine Being, contradictory of his attributes as impressed by nature on our hearts. How many, who but for this would have peace in believing, conform to the religion of their country with misgivings, coldness and reserve, or absent themselves from public worship altogether ! How many are checked in their private devotions when the idea of a vindictive God stands between them and the grateful adoring love they would naturally and gladly feel ! I hope our enlightened clergymen of all denominations will take this into consideration more than they have hitherto done. Jesus Christ through the whole of his ministry is continually giving glory to God, and ascribing every good thing he does as done through the power of God enabling him. “ I come in my Father’s name and ye believe me not ; if another come in his own name, him will ye believe.” “ At that day ye shall ask in my name ; and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me and believed that I came out from God.” And through the whole of this chapter and the following, containing our Saviour’s last discourse to his disciples, it is the love of God upon which he dwells. The frequent mention he makes as giving himself as a sacrifice for the sins of men is obviously said in a metaphorical sense. “ The food from heaven is my flesh that I shall give for the life of man. My flesh is meat indeed, and my blood is drink indeed,” evidently means that it is the spiritual sustenance for the soul of man, supplied by the precepts and example of his

whole life. He says nothing of his earthly body being offered up to deprecate the wrath of God on man's behalf. All this, by a perusal of the New Testament, a scrupulous and uneasy Christian may find out for himself; but it would be well if a conscientious clergyman would now and then explain it from the pulpit. I say nothing of the occasion it gives for infidels to justify their disbelief. For on those who, from the beauty and perfection of his character, the purity and wisdom of his precepts, and the simple story of his life given in the four Gospels, are not convinced that he came from heaven on a Divine mission, no point of doctrine would have any effect.

Let us now consider how this view of the Atonement agrees with the opinions of the three different sects of Christians noticed at the beginning of this book. With the belief of the Arians, who suppose the pre-existence of our Saviour in a highly exalted state before he became man, it is perfectly consistent, for his noble generosity is the more transcendent,—the more worthy for his previous exaltation, of the favour of his Heavenly Father. With that of the Socinians (as they are called), who receive him as a man on whom the Holy Spirit was shed beyond measure, his devoted generosity, though very great, is less wonderful. With the ideas of the Trinitarians it cannot be said either to agree or disagree, for it eludes all conceivable estimation. God and Christ, with all reverence I would speak it, being merged in one, how their love, admiration and favour regarding one another could act, no human intellect can conceive. But as I have

already said, our obligations to Christ for his ineffable goodness in living and dying to save us from sin and punishment are most worthy of our deepest gratitude in whatever light we behold them.

The grand question as to the attributes of God, “How came sin into the world?” has, we know, perplexed many a benevolent mind; and I will answer it by another question, How came heroes and martyrs, how came the devoted, the self-denying, the compassionate, into the world?

REGARDING THE AUTHORITY OF CREEDS.

THERE are two ways of examining the High Church doctrine of the Trinity. On the one we set out, being beforehand imbued with an idea of it as a Catholic doctrine, received by the most learned and able of Christian divines, who believed it to be fully warranted by Scripture or fully taught there. On the other we set out as simple untaught people of common sense, who examine as we go along the whole of what is presented to us there.

Taking the first path, though intending to follow Scripture, we have many other guides,—so many that we are bewildered among them. One after another points to various texts or passages, containing, as he says, undoubted proofs that Christ and his Apostles taught the doctrine as a fundamental article of faith. But probably we shall not perceive that those texts, though brought in contact to support one another, are almost constantly, from their own immediate contexts, so materially changed as to render them unfit for the purpose required ; as for instance, “ I and my Father are one ; ” “ That all men may honour the Son even as they honour the Father ; ” “ Before Abraham was, I am ; ” “ Who, being in the form of God, thought it not robbery to

be equal with God ;” and also appropriating, as proofs of their own doctrine, the innumerable parts of the New Testament where Christ is called the Son of God ;—as if no Being, however good and exalted, could be called the Son of God unless he were equal in duration and power with his Almighty and everlasting Father.

Taking the second-mentioned path, we set out as simple untaught people, who are to be guided by the plainly declared general tenor of Scripture, and say to ourselves at the end of our examination, Is this doctrine really taught in the New Testament? Should we, if undirected by sermons and commentaries, have perceived that such a doctrine is taught by Jesus Christ and his Apostles? The host of texts mentioning Christ as the Son of God would be no obstacle to our concluding that it is not taught by them ; for the natural idea of Son and Father does not imply equality, and is a general expression in all languages pointing out character and resemblance only.

The great purpose of the foregoing pages of this book has been to enforce the duty of every Christian examining for himself the grounds of his faith as they are to be found in the books of the New Testament, aided also with a competent knowledge of the Old, with which it is naturally connected. I have shown to the best of my ability all the passages in the Gospels and Epistles bearing upon the doctrine of the Trinity, either as favouring or not favouring it. But a shorter method may be pursued of being in possession of all that can be said to establish its authority, by reading the Epistles

and Gospels, with the morning and evening Lessons, appointed by the Church for those Sundays and Holydays on which the Athanasian Creed is ordered to be read ; for surely, having such damnable threatenings annexed to it, it required that the authority by which it is imposed should be made manifest. To make this easy, I annex a list of all the Sundays and Holydays on which the Church orders it to be repeated :—

Christmas Day.

Morning. Isaiah, chap. ix. to the 8th verse.
Luke, chap. ii. to the 15th verse.

Evening. Isaiah, chap. vii., 10th verse to the 17th.
Titus, chap. iii., 4th verse to the 9th.

Epiphany.

Morning. Isaiah, chap. lx. Luke, chap. iii. to verse 23.

Evening. Isaiah, chap. xlix. John, chap. ii. to verse 12.

St. Matthias.

Morning. Wisdom of Solomon, chap. xix.

Evening. Ecclesiasticus, chap. i. No proper second lessons.

Easter Sunday.

Morning. Exodus xii. Romans vi.

Evening. Exodus xiv. Acts ii. to verse 22.

Ascension Day.

Morning. Deut. x. Luke xxiv., from v. 44 to the end.

Evening. 2 Kings ii. Eph. iv. to v. 17.

Whitsunday.

Morning. Deut. xvi. to verse 18. Acts x., from v. 34 to the end.

Evening. Isaiah xi. Acts xix. to verse 21.

St. John Baptist.

Morning. Malachi iii. Matthew iii.

Evening. Malachi iv. Matthew xiv. to verse 13.

St. James.

Morning. Eccclus. xxi. Evening. Eccclus. xxii.

St. Bartholomew.

Morning. Eccclus. xxiv. Evening. Eccclus. xxix.

St. Matthew.

Morning. Eccclus. xxxv. Evening. Eccclus. xxxviii.

St. Simon and St. Jude.

Morning. Job xxiv., xxv. Evening. Job xlii.

St. Andrew.

Morning. Proverbs xx. Evening. Proverbs xxi.

Trinity Sunday.

Morning. Genesis i. Matthew iii.

Evening. Genesis xviii. 1st John, v.

I have not set down the Gospels and Epistles of each of the above days, as they can so easily be found in the Book of Common Prayer.

When all this has been laid before a simple unlearned mind, what does it amount to? Very little,

it appears to me, if anything. But after this conclusion a very important question arises—how and when was this doctrine deemed by the Church necessary to salvation among Christians? It is a question not easily to be answered. It probably crept in among them by degrees, as the Christian leaders who succeeded the Apostles became ambitious of being esteemed men of learning, and thereby increasing their influence in the world and the number of their converts. St. Peter was the most active and powerful in preaching the Gospel at the beginning of its course, and proved, as his Master foretold, a rock, or the rock upon which he then founded his Church. Yet St. Paul afterwards, who became so eminent among the Gentile nations, had what would be considered as the advantage over him in being a man of learning, acquainted with the poetry and philosophy of the Greeks. But in Paul's address or sermon to the Athenians, it is the power and goodness of the only One Supreme God that he so eloquently teaches (Acts, chap. xvii. verse 22, and on to the end). St. Paul well knew that their most eminent philosophers had peculiar speculations of their own regarding the Divine Essence, somewhat resembling what Christians in subsequent years called the Trinity; and had his own faith leant to that doctrine, after having quoted one of their poets, he would naturally have mentioned his further accordance with the writings of their great men. But this he does not do, though he was always ready to seize upon any circumstance that might dispose his hearers to receive favourably the Gospel which he so zealously preached. The

only declaration of St. Paul that can be considered as a declaration of his faith, is to be found in his Epistle to the Ephesians, 4th chapter, verses 4, 5, 6, when, after exhorting to keep the unity of the spirit in the bond of peace, he adds, “ There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”

The Nicene Creed, with no damnatory clauses joined to its articles of belief, agrees, if not strictly examined, with the Athanasian ; but long before the introduction of either of these, there had existed another and much simpler creed, containing only what was plainly taught in Scripture, and which with some additions constituted what has been called the Apostles’ Creed*. Why was it so called? For this plain reason, no doubt, that it contained all the material points of doctrine taught by the Apostles, unmixed with any subsequent additions. In these days, when a great portion of the English clergy are endeavouring to bring the doctrines and ceremonies of the Church as near the Roman Catholic notions and forms as they can, that anything will be done to remove Creeds that are in the opinion of very many Christians unwarranted by Scripture, and to weed from the Liturgy such prayers and responses as coincide with them and depend upon them, cannot be reasonably expected. But a time may not be very

* “ That which now passes under the title of the Apostles’ Creed seems to have been peculiar to the Roman church, and that very anciently, as to the chief articles thereof ; for it appears that in process of time it hath been somewhat altered, especially by addition.”—Barrow’s *Exposition on the Creed*.

far distant when an enlightened majority of the clergy, with bishops and archbishops at their head, may deem it right to petition the Sovereign to call a Convocation, which being assembled will have full power to remove from the Liturgy every part that does not appear to them to be plainly founded on the Word of God. If our highest Church Court, with the Sovereign presiding as head of the Church, has not power to do this, it can scarcely be called a Church at all.

Returning to the same unanswered question, I request to observe, that though St. Paul claimed for his new religion no kindred with the writings of the Greek philosophers concerning the Essence of the Deity, the great success of his ministry in those parts of the empire originally peopled with Grecian colonies would induce Christian teachers succeeding him to become students of Greek writers ; and the notions drawn from them would gradually and silently make their way from disciple to disciple with no public record or date attached to them. When they became strong enough in numbers to attack others, then they probably began to call themselves *the Church*, and to persecute or be persecuted as the changeable circumstances of the times might induce. The sect whose faith seems most plainly supported by the general tenor of the New Testament, and then strong enough to divide the Christian world, was after a time, when an emperor became a Christian of the Grecian school, declared to be heretic by the asserters of the Trinity, who at the same time pronounced themselves to be the *Catholic Church*.

In all religions, the doctrines of the founders,

whether transmitted to posterity by written accounts or oral tradition, have been departed from, and loaded with additional matter perplexing and incongruous, which has been brought forward by the priesthood as of more importance than that which was originally divulged. That a religion founded by One whose transcendently beautiful character, admirable precepts, and well-attested acts, showed that he was sent from God, above all other revelations, should be treated by his after-followers and disciples in the same way, is one of the appointments of Divine Providence that we cannot fully understand, though we may be sure that it will ultimately prove to be a wise appointment. That those additions were made from lust of lucre and domination we cannot well doubt. But had men been less ambitious, sordid, and bigoted, how should our hearts be stirred within us as they now are by the example of martyrs and sufferers who nobly endured to the end all the scourgings of power and buffetings of the world for the sake of a faith which they believed to be true, and worthy to be maintained at the expense of all that human nature can endure or relinquish !

ON THE CAUSES AND CONSEQUENCES OF SCRIPTURE PHRASEOLOGY.

IN the heathen mythology, offerings to the gods were considered as somewhat bestowed upon the particular god whom the votary wished to propitiate ; as something added in some way or other to the honour and gratification of that god, and claiming in return a grant of benefits and favours. No deity of their celestial synod could be supposed to say, “ I need no bullock out of thy house, nor he-goat out of thy folds, for every beast of the forest is mine, and the cattle upon a thousand hills.” A liberal man who loaded the altars with his gifts, could, in his imagination, make the gods his debtors ; and under such circumstances, that he should also be a humble man was scarcely to be expected.

The Jews worshiped the Maker and Lord of the whole earth ; yet this did not prevent them from claiming merit for the multitude of their offerings, and from being ostentatious of their alms and their prayers ; these were considered as giving to God what they might have withheld or given less bountifully, or in some degree as putting seed into the ground to be returned to them an hundredfold. And if God should not regard or reward their wor-

ship and their offerings, the praises of men and the worldly advantages arising from such seeming sanctity were well worth obtaining at considerable cost. The prevalence of such religious display had become very great in the latter days of the Jews in Jerusalem. It is not then very wonderful, that when Jesus Christ came among them he found self-sufficiency and hypocrisy the besetting sin of the whole nation, and that his admonitions and discourses were frequently directed against it. To his generous self-devoting character, such a sin (even humanly speaking) must have been peculiarly offensive. Those simple-hearted men who had been his followers could not but adapt their teachings to his views of the national propensity ; and through the whole of the Acts of the Apostles and the Epistles this is to be distinctly and abundantly traced, viz. that man cannot benefit his Creator ; that when he has done his best, he is still an unprofitable servant ; that we are prone to evil, and cannot subdue our bad dispositions, but by the Spirit of God aiding our own endeavours ; that we are altogether destitute of everything that can justify pride or boasting. These doctrines throughout the Acts of the Apostles and the Epistles are continually insisted upon, while at the same time strict morality is enforced upon us to make our calling and election sure. From such teachings, the familiar language of the early Christians could not fail to be mixed with phrases connected with their faith ; and while their Christian warfare with the heathen world continued, it would be natural and appropriate.

When Christianity spread over the Roman em-

pire, and its teachers acquired power,—when few could read Scripture,—and still more afterwards, when few were allowed to read it,—such forms of speech faded away, and then returned the old heathen and Jewish ideas regarding the efficacy of sacrifices. The individual man or woman, however virtuous, could have no merit of any avail ; but the Church had it in abundance, and could communicate it ; and worldly offerings of affluent sinners through her became acceptable as a gift given to God himself. This state of things no doubt put all technical expressions of humility out of use. A Crusader fighting for the Cross would not be inclined to underrate his exertions, nor be encouraged to do so by those who directed his conscience. The blustering oaths of barons and military retainers were all that in daily conversation marked their connexion with religion. This, though mitigated by some degree of revived learning and growing civilization, continued to be the case till the Reformation, when the roused-up reformers, with the Bible in their hands and imprinted on their memories, very naturally reverted to the energetic phraseology of St. Paul, and the contemporary writers of Christian Epistles. Professions of the deepest conviction of man's total inability to do of himself any good work whatever deserving the acceptance of God, were continually mixed with common conversation ; and in truth they suffered so much, and struggled so nobly in the cause of truth, that they seemed to be entitled to make use of evangelical language, and it was natural in them to do so. Afterwards, when various Protestant sects, free

from any danger of worldly loss on account of their faith, and only quarrelling with one another for pre-eminence, continued to make use, as if by habit, of the same expressions on every common occasion, it became incongruous and absurd. Very bad consequences followed from this. It gave occasion for the leading men and youth of those days, connected with a reckless and profligate court, to make a mockery of all outward signs of religion and all pretensions to virtue from religious motives, and from them it spread like a pestilence over the inferior gentry of the country. An old man of the higher class might sometimes be seen at church, but of middle-aged and young men scarcely any. The son of a pious mother behoved to go there by stealth if he went by himself, and not in attendance upon her.

But after all this miserable state of things has passed away, and these Scriptural phrases still remain in use with some Protestants of different sects, what, it may be asked, is the harm of such language? Great harm, I am fully persuaded. The frequent allusions to the inherent wickedness of man, and his total inability to do any good work without the aid of the Holy Spirit, and the daily professions of very worthy people as being in their own estimation on a level with the greatest of sinners, has and cannot but have a very bad moral effect on a great proportion of the community. There are indeed excellent people, who, professing such an exaggerated humility, are at the same time as diligent to add good works to their profession, as if works were necessary to salvation; but this is a constrained

position of the mind, and cannot be steadily maintained. Another objection to such phraseology is, that, often entering into every-day conversation, it makes no beneficial impression when it otherwise might. An expression that would on rare and fitting occasions move the heart,—bring tears into the eyes of an unconcerned hearer,—if it has been familiarly used on unfitting occasions will make no impression at all, perhaps one that is offensive.

Christian humility should be in accordance with common sense, linked with our native consciousness of right and wrong ; both being as truly the gift of God as any of the superadded gifts received by grace. Through the whole of the New Testament this is plainly implied. All the moral exhortations of the Apostles are founded upon it ; and though St. James reproves a presumptuous manner of announcing intentions regarding worldly schemes and journeys, &c., we have little reason to believe he would have been pleased to hear—*please God—by God's permission*, or words of similar import, prefacing an intention of a very frequent or familiar kind. Nay, may we not suspect that such modes of speaking keep young persons of delicate minds from speaking to others of religious impressions, because their own native thoughts as they arise in their hearts cannot find a proper reverential utterance ? A framework of technical language has been appropriated to the subject from which they shrink with distaste, while they know not how to do without it.

NOTE.

Along with the doctrine of Christ's co-equality with the Supreme God, who sent him to earth to do his will and save men from ruin, some well-meaning divines have been fond of setting forth the meanness of his earthly condition with offensive exaggeration, and producing no increase in the pious mind of gratitude or love. Women ministered to him of their substance, and they represent him as a beggar : though surrounded by disciples who had left all to follow him, and by many also who had benefited by his miracles, how could it otherwise be but that they should minister of their substance spontaneously ? They represent the whole of his course upon earth as one of misery and humiliation, though crowds of his countrymen followed him from city to city to see his wonderful works and to listen to his precepts and parables, and are fond of applying to him passages in the Psalms and the Prophets, such as, " His face is more marred than any man's, and when he is seen there is nothing to be desired," &c.; and what David said of himself when under the self-degradation of remorse, " I am a worm and no man." It was the priests, the scribes, and the pharisees who hated Jesus of Nazareth, and stirred up the vilest of the Jews, who were ready to be their hirelings for any purpose, to put him to death. And this idea is fully supported by the account given of the great success of Peter's first preaching to the people, when three thousand at one time and five thousand at another were added to the number of believers. Those three and five thousand did not come from the ferocious rabble who insulted him on his way to Golgotha, we may well suppose, but from those who had heard him teach, and seen him stretch out his hands to cure the maimed and diseased,—to awaken the dead ; from those who had known how tenderly he pitied the most helpless part of the community, and took children to his arms to bless them. It was with the distresses of these that his prophetic mind sympathized when he said, " Woe to them who are with child and give suck in those days !" It has been done, no doubt, with a good intention, to increase our sense of

the great sacrifice he made of himself for our sakes. But such marks of indignity to one who came from a previous exalted state, to which, after enduring the pain of natural death, he was to return, could be no mortification. The mockery and contempt of men were to him as the grimaces of an ape or the spitting of a toad are to a man. Some notion of his estimate of worldly honour may be drawn from that passage in the Gospel where he says to his disciples, "Whether is greatest: he who sitteth at meat, or he who serveth? Is not he who sitteth at meat? but I am among you as he who serveth." He was born into the world with the bodily infirmity of shrinking from pain and death, and had the near prospect of it before his eyes from the commencement of his difficult and perilous ministry. This was his human trial, in which we are called if need be to imitate him. I am the more earnest on this subject, because of the bad effects humiliating representations of our Saviour's worldly condition are apt to leave on the imaginations of young persons. Even the pictures of Christ by painters of high reputation, and engraved by good artists for the decoration of what are called pictorial Bibles and other grave publications, do, I am persuaded, much mischief. They defraud the young mind of a less distinct, but far more engaging image of its own forming, that would have dwelt there.

That Jesus of Nazareth was put to death by the priesthood and rulers of the Jews, not by the nation at large, is clearly shown from the difficulty they had in securing his person,—their coming upon him by night guided by his false Apostle, and the frequent expressions in the Gospels, "they sought to lay hands upon him, but durst not because of the people." This entirely agrees with history, with the behaviour of the Roman governor when Jesus was brought to his tribunal, and with what is said of Herod's being glad to see him, expecting to have his curiosity satisfied, &c.; and it is also consistent with the manner in which Josephus, the Jewish historian, mentions him. It has been supposed that those passages from Josephus were interpolations subsequently added by Christians; but if we receive them as original text, considered along with the circumstances of the writer himself, they are perfectly consistent.

One unhappy consequence of a received opinion that our Saviour was persecuted and crucified by the nation at large, has

been the cruelty and injustice with which the Jews in after-times were treated by very unchristian Christians. Now that men are more enlightened, it is reasonable to hope they will be less prejudiced, and will receive their contemporaries of the Hebrew nation into their society as children of Abraham, through whom, taking the advantages of the Christian religion in their most confined sense, all nations of the earth are blessed. A desponding, melancholy reader will shake his head at this ; and looking around the world, on all the slave-merchants, all the greedy graspers of unjust gains, all the oppressors of the industrious poor, all the corrupted and selfish beings under the name of Christians in every land, will feel his mortified spirit sink within him. But let him not dwell on this sad view. He ought to turn his thoughts, not to the Christian Church or Churches, but to the general tendency of Christianity itself. He must think of it as a Spirit of light, now less or more pervading nations who have never directly heard it preached, and mitigating evils that no other remedy could have reached,—a reflection from that Light which our Almighty Father hath sent into the world. In taking this view of the Jews as connected with the Christian religion, we shall more readily shake off our long-cherished enmity to that unhappy race ; and, favoured by the events of present times, regard them with altered and brotherly feelings. Such a change will be the true forerunners of that blessed state foretold by the Prophet of Israel, when the lion shall lie down with the kid, and they shall not hurt nor destroy on God's holy mountain.

NOTE ON SIR ISAAC NEWTON. [See pp. 137, 139, & 142.]

Since my correspondence with the late Bishop of Salisbury has been printed off, I have been asked by a friend if I was aware of the grounds (exclusive of the work on the disputed texts from St. John's Epistle and 1 Tim. iii. 16.) on which Newton has been considered as a Unitarian. I answered in the negative, and begged of him to point out to me where they are to be found ; which request he has complied with in a very friendly manner, and I am glad to be permitted to make use of them here in the form of a note, and given in his own words.

The desire to find that the wisest and best of men have held opinions similar to our own upon subjects of the highest importance, is a natural feeling, and entitled to respect ; and as the names of Newton, Milton, Locke, &c., have been so frequently adduced by writers in defence of revealed religion as firm believers in Christianity, it is not to be wondered at that the Bishop should have had much reluctance in admitting that Sir Isaac Newton's views of its doctrines were so different from his own. Incredible, however, as he may have been as to the unitarianism of Newton, other trinitarian writers do not hesitate to admit it. Thus Dr. Chalmers, after having, in the second of his *Astronomical Discourses*, remarked that "we see in the *theology* of Newton the very spirit and principle which gave all its stability and all its sureness to the *philosophy* of Newton," thinks it requisite in his preface to qualify what he had said*, as "liable to misconstruction" if not further explained, alleging that Newton had not "at all times succeeded in his interpretation ; else he would never have abetted the leading doctrine of a sect, or a system, which has now [as Dr. Chalmers surmises] nearly dwindled away from public observation." M. Ramsay also, who was Newton's contemporary, represented him as having endeavoured "to re-

* See Mardon's Letter to Dr. Chalmers ; 1818.

establish Arianism, by the agency of his celebrated disciple and interpreter Dr. Clarke.*” And in later times Bishop Horsley, who inserted in his edition of Newton’s works (1785) the first complete copy of Sir Isaac’s “Historical Account of Two notable Corruptions of Scripture” from a MS. in his own hand-writing in the possession of Dr. Ekins, Dean of Carlisle, appears to have seen clearly enough that Sir Isaac’s reasoning was such as was incompatible with his being a Trinitarian. On his expression with regard to the baptismal form, as being “the place from which they tried at first to derive the Trinity,” Bishop Horsley adds the following note:—“The insinuation contained in this expression, that the Trinity is not to be derived from the words prescribed for the baptismal form, is *very extraordinary to come from a writer who was no Socinian.*”

We have the direct evidence upon this point of Mr. Whiston, who was first Sir Isaac Newton’s deputy in the mathematical professorship at Cambridge, of which he generously gave him the entire salary, and who on his resignation was recommended by him to the Heads of Colleges for his successor, and enjoyed his friendship for many years, as we learn from his Authentic Records, Part II, 1071. In this work, (p. 1076) we have the following account:—“Sir Isaac Newton was one who early and thoroughly had examined the system and records of Christianity. . . . In particular, Sir Isaac Newton was one who had thoroughly examined the state of the Church in its most critical juncture, the fourth century. He had early and thoroughly discovered that the old Christian faith, concerning the Trinity in particular, was then changed; that what has been long called *Arianism*, is no other than old uncorrupt *Christianity*; and that Athanasius was the grand and the very wicked instrument of that change. This was occasionally known to those few who were intimate with him all along; from whom, notwithstanding his prodigiously fearful, cautious and suspicious temper†, he could not always conceal so important a discovery. Nor need I now crave the reader’s belief of my testimony in

* “M. le Chevalier Newton étoit persuadé de la vérité de la religion; mais il voulut raffiner sur les anciennes erreurs Orientales, et renouvela l’Arianisme par l’organe de son fameux disciple et interprète M. Clarke.”

† Mr. Locke, in a letter to Sir Peter King, speaks of Newton as “a little too apt to raise in himself suspicions where there is no ground:” he also mentions “his wonderful skill in divinity, and his great knowledge in the Scriptures, wherein,” he adds, “I know few his equals.”—Life and Correspondence, p. 259.

this case. Sir Isaac Newton has left not a few undeniable testimonials of it behind him, witness his MS. Dissertations upon two of the famous New Testament texts concerned in that controversy, 1 Tim. iii. 16., and 1 John, v. 7., both whose present readings he took to be Athanasian interpolations. Mr. Le Clerke mentions these Dissertations in his epistle before Dr. Kuster's edition of Dr. Mill's Greek Testament, without seeming to know their author; he having received copies of them from the famous Mr. Locke; and, I suppose, without any intimation that they were Sir Isaac Newton's. However, the reader need not go so far as Holland for satisfaction here, since these Dissertations were both put into Latin by a common friend of Sir Isaac Newton's and mine, many years ago, at Sir Isaac Newton's own desire; and, I suppose, with a design to have them then printed; though, upon what occasion I can only guess, they were not printed at that time, and are now in the hands of Sir Isaac Newton's executors."

The "common friend" of Sir Isaac Newton and Mr. Whiston here alluded to as having made the translation into Latin, we learn from Wetstein * (Prolegomena, p. 185.), to have been Mr. Hopton Haynes, whose express testimony we also have as to the religious opinions of Sir Isaac Newton. This gentleman is mentioned by Whiston in his Memoirs, where, speaking of a paper which he had written relative to infant baptism, approved by Hoadley and Clarke, he adds:—"I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. I afterwards found that Sir Isaac Newton was so hearty for the Baptists as well as for the Eusebians or Arians, that he sometimes suspected they were the *two witnesses* in the Revelation." This intimacy of Mr. Hopton Haynes with Sir Isaac Newton naturally resulted from their being associated for more than thirty years in the Mint, where he was the King's Assay-master. He was a learned and able scripture critic, as his work "on the Attributes and Worship of God" evinces; and we have it on his authority that "Sir Isaac Newton did not believe our Lord's pre-existence, being a Socinian as we call it, in that article; that he much lamented Mr. Clarke's embracing Arianism, which opinion he feared had been, and still would be,

* "— Multis sed frustra egi, ut ab hæredibus Newtoni, apud quos illas integras tum Anglicè tum ab *Hoptono Hayne* Latinè conversas delitescere resciveram, quod nostro exemplari decrat, impetrarem."

if maintained by learned men, a great obstruction to the progress of Christianity.”

Wetstein, as above quoted, bears testimony to the profound skill and judgement of Newton in Scripture criticism, which he represents as most extraordinary in a man so much occupied in studies of another kind*; and states that he had so brought together his proofs with regard to the disputed texts as to amount very nearly to mathematical evidence; and that this, too, in great measure resulted from his thorough acquaintance with ecclesiastical history, and with the writings of the Latin and Greek Fathers. Mr. Whiston also speaks of him as deeply versed in this branch of learning, (Authentic Records, Part II. 1078.) “He has also left, I suppose, more papers concerning the fourth century, and that fatal change that was then made in the Church by Athanasius and his followers: *of which period* he has long appeared to me to be one of the greatest masters that ever was.” And this seems greatly to have contributed to his rejection of the Trinity, according to the following account in Whiston’s Life of Dr. Clarke:—“About this time I discovered that my friend Mr. Clarke had been looking into the primitive writers, and begun to suspect that the Athanasian doctrine of the Trinity was not the doctrine of those early ages; which I had not then any particular knowledge of.”...“Whether Mr. Newton had given Mr. Clarke yet any intimations of that nature,—for *he knew it long before this time*,—or whether it arose from some inquiries of his own, I do not directly know: though I incline to the latter.” Page 12.

That the design of Sir Isaac’s elaborate Dissertation on the Two notable Corruptions of Scripture was to overthrow two of the main arguments for the Trinity, it would seem preposterous to question: and we learn that he was at the pains to send copies of it in his own hand-writing to some of his friends; and commissioned Mr. Locke to get it published in Holland either in Latin or French. (See the Life and Correspondence of Locke, by Lord King, p. 215, 230.) The copy of it which Le Clerc had was in the hand-writing of Mr. Locke, who, in his correspondence with him on the subject never disclosed the author’s name.

* His theological knowledge is thus referred to in his epitaph:—

“Naturæ, Antiquitatis, S. Scripturæ,
Sedulus, sagax, fidus interpres,
Dei Opt. Max. majestatem philosophiâ asseruit,
Evangelii simplicitatem moribus expressit.”

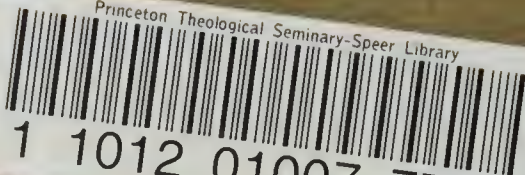
As to the Bishop of Salisbury's allusion to Newton's suppression of his Dissertation, this is no ground for inferring a change of opinion. From the first he showed his anxiety not to be known as the author, which is by no means surprising, considering his "fearful, cautious temper," his public station, and the severe enforcement at that time of penal laws against those who impugned the Trinity. In 1662 the Unitarian Biddell died in the dungeon to which he had been dragged from his pulpit. Aikenhead was executed for denying the Trinity in 1696; and the Act for punishing impugners of the Trinity passed in 1699. Emlyn was imprisoned in 1703, and Elwall was prosecuted in 1726, the year before Newton died. He was, moreover, so fond of quiet, "that at an early period of his career he was almost led to abandon even his darling Philosophy when he found that she was such a 'litigious lady' as to threaten him with a controversy;"* and yet he had not escaped imputations of infidelity, and even of atheism†, which some of the bigots of his day had charged upon him,—imputations which must have been very painful to one who valued religion as he did. His caution therefore with regard to publication, was in exact accordance with his character and the circumstances of his times. Even at a later period the learned Lardner published anonymously his famous letter on the Logos, after having suffered it to remain twenty-nine years in his cabinet; and the opinions of Milton upon the Trinity lay hid in the State Paper Office until the publication of his work *De Doctrinâ Christianâ* by the Bishop of Winchester in 1825.

* Mr. Whewell's *Newton and Flamsteed*, p. 12.

† Ibid. p. 10.—Whiston's *Authentic Records*, II. 1080.—Prof. Rigaud in the *Philosophical Magazine* for 1836, p. 221.—So also Locke was charged with scepticism by Bishop Stillingfleet and others; and Leibnitz thus commends his caution in not allowing himself to be drawn by the Bishop into an open avowal of disbelief in the Trinity: "Il a trop de jugement pour donner prise à Messieurs les ecclesiastiques, qui sont les directeurs naturels des peuples, et dont il faut suivre les formulaires autant qu'il est possible."—Letter to Dr. Burnet, *Locke's Life*, p. 196.

THE END.

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